

THE Juvenile Instructor

1866

VOL. LI

NOVEMBER 1916

No. 11

1916



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THE BOSTON

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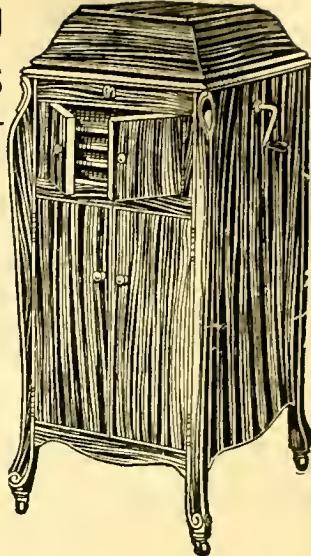
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The Shadow Child

By Grace Ingles Frost

When I trudged off up stairs at night,
As brave as brave could be,
There used to be a boy who walked
Always ahead of me.

I watched, and when I slowly moved,
I noticed, so did he,
And if I hopped and frisked about,
He'd just as lively be.

He went with me into my room,
And knelt beside my bed,
And when I finished with my prayer,
He raised like me his head.

His hair was curly, just like mine,
But black where mine is red.
I could not see eyes, nose or mouth,
When I looked straight ahead.

But if I chanced to sidewise turn,
His face looked just like mine.
Oh! no, I never was afraid,
But up and down my spine

A something cold would creep along,
And sometimes sleep leave me,
Until I'd cover up my head,
And him no longer see.

I did not want to tell my pa,
'Cause he was sure to laugh,
And wonder where his man had gone,
And call me "fraidy calf."

But one day I went to my ma,
(For mothers always do
Know how to treat a fellow square,
They never laugh at you).

When I told ma about that boy,
She put her arms 'round me,
And said, "My little man, that child
A shadow is, you see."

And now the boy, who walks with me
Upstairs at night, why we
The very best of comrades are;
He's jolly company



BEAUTIFUL LAKE BLANCHE, COTTONWOOD, CANYON, UTAH, (See Page 735.)



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. LI

NOVEMBER, 1916

No. 11

The Home and the Parents' Class

By Stephen L. Richards

The home is the foundation of all government. The first government ever known on the face of the earth was the government of the home, in which the father presided over his family and his descendants. The home has continued to be the foundation of society. It is the cornerstone of the nation. So long as good homes are maintained in the land, there must always be good government and good citizens. Without good homes it is impossible that we shall ever have government or conditions that are satisfactory to mankind.

Some say that the old-fashioned home, in its original purity, in its original strong influence for good, has not today the same standing in the community that it once had. That, in my estimation, is much to be regretted. When the home, as we have understood it for centuries past, ceases to be the power for good that it has been, certainly something else equally strong and great will have to take its place or society will deteriorate. Society must recognize that the home is the sacred institution of personal and of sacred rights, always to be protected, al-

ways to be preserved. Especially in the estimation of the English common law, the home has always been regarded as of the most sacred character, and a violation of its rights has been regarded as among the most serious of all offenses against the law. I was interested in observing what Edmund Burke, at one time in a speech before the Parliament of England, speaking of a special excise tax directed against the homes of the poor, said:

"The poorest man may in his cottage bid defiance to all the force of the crown. It may be frail; its roof may shake; the wind may blow through it; the storms may enter, the rains may enter,—but the king of England cannot enter; all his forces dare not cross the threshold of the ruined tenement!"

A man's home is his castle. It is not necessary in order that a home may exist that there be wealth, that the home be embellished with all the luxuries of equipment which may be purchased in this advanced age of civilization. A man's home is not made by the paper on the wall, or by the furniture upon the floors, or by any of the embellishments that may be within it. A man's home is made by the spirit that exists in it, by the love of the father and the mother for the children,

*An address given at the conference of the Deseret Sunday School Union, at the Tabernacle, Salt Lake City, October 8th, 1916.

by the unselfishness of all of the inmates. A man has said:

"It is not necessary to be great to be happy; it is not necessary to be rich to be just and generous and to have a heart filled with divine affection. No matter whether you are rich or poor, treat your wife as though she were a splendid flower, and she will fill your life with perfume and with joy. And do you know, it is a splendid thing to think that the woman you really love will never grow old to you. Through the wrinkles of time, through the mask of years, if you really love her, you will always see the face you loved and won. And a woman who really loves a man does not see that he grows old; he is not decrepid to her; he does not tremble; he is not old: she always sees the same gallant gentleman who won her hand and heart. I like to think of it in that way; I like to think that love is eternal. And to love in that way and then go down the hill of life together, and as you go down, hear, perhaps, the laughter of grandchildren, while the birds of joy and love sing once more in the leafless branches of the tree of age. I believe in the fireside. I believe in the democracy of home. I believe in the republicanism of the family. I believe in liberty, equality and love."

It is unfortunate that the good qualities of the home may not always appeal to all of the children and all of the inmates of our homes. Some say that the home in the economic development of our country will give place to other institutions. Quite recently an article was published in one of the leading magazines of this country, commanding a plan by which the individual home should be abolished and advocating a plan by which the necessities which are now supplied by home life, should, at least in so far as they relate to our common wants, be supplied by community organizations. The author goes into that line of argument to show, as he points out, that men and women of the world are

coming to regard the old-fashioned home as commercially useless and an undesirable source of expense, trouble and annoyance to them, and further goes on to state that woman, with her modern notions and her modern desires, will no longer consent to spend her time within the confines of the home today, and be content with that which has formerly been required to make it pleasant and happy and worth while. It is exceedingly unfortunate, it seems to me, that such position should be taken. May we trust that the author of that article will find but little response in the hearts of the American people. May we trust that there is sufficient love for our homes to warrant our clinging to them as the greatest source of pleasure, genuine pleasure and joy, as the greatest safeguard from evil and wrong-doing, as a haven of rest and refuge from the trials and troubles and tribulations of our life.

One of our foremost authors, Dr. Henry Vandyke, expresses the thought in this way: "To the hands of woman the ordinance of nature has committed the trust of training men for their country's service. A great general like Napoleon may be produced in a military school, a great diplomatist like Metternich may be developed in a court. A great philosopher like Hegel may be evolved in a university. But a great man like Washington can come only from a pure and noble home. The greatness, indeed, parental love cannot bestow; but the manliness is often a mother's gift. Teach your sons to respect themselves without asserting themselves. Teach them to think sound and wholesome thoughts, free from prejudice and passion. Teach them to speak the truth, even about their own party, and to pay their debts in the same money in which they were contracted, and to prefer poverty to disonor. Teach them to worship God by doing some useful work, to live honestly and cheerfully in such a station as they are fit to fill, and to love

their country with an unselfish and uplifting love. They may not all be Washingtons, but they will be such men as will choose a Washington to be their ruler and leader, to lead them in the path of duty and the way to glory."

I am inclined to the opinion that one of the causes that has contributed to the decline of respect for our old-fashioned home, is that young men and young women have entered into the contract of matrimony without a complete understanding as to the purpose of making a home. It seems to be the case that, in some instances, young men and young women have entered into this great, holy union of

which the President spoke in his opening remarks at this conference, for the purpose of satisfying certain of their own ambitions; ambitions, perhaps, to live in social life, ambitions to be gratified, not in the accomplishment of the great purpose for which every home should be instituted. I recognize that perhaps among our people there are but few who entertain any such feelings, and who do not comprehend and understand and appreciate the true significance of the holy alliance which they make, not only between themselves but between themselves and their God, when they undertake the responsibilities of marriage.

I was interested in discovering a paragraph from the great lecturer, Robert Collier, which to my mind fairly and forcefully voices the truth upon this important subject. He says:

"A good home and a good family of children—that is the great hope of your life and mine, and the life of our Republic. So I tell you that when the father was willing to die for his country in the great old time, and the son is not willing to live for it now in raising up, please God, a noble line of sons and daughters, there is something radically wrong in that home. I need not tell you what a difficulty I encounter in touching this matter in any way,

and I can hardly tell you how impossible I have found it to put my meaning into words. But I speak for this which should give every man courage, when I say whatever the reason may be, if there be one, for keeping the home empty or only half full, I think it is the most fatal blow any man can strike, either at his own soul or the soul of his country. For it is not merely what we may take from the measure of life, but what we may take from its hope and joy. What would have been the result, think you, if something like this had been hidden away in a secret chamber in Stratford-on-Avon, or in the auld clay biggen, where Robert Burns was born, or in the farmhouse on the Rappahannock, where George Washington was born, or in a poor cabin in Kentucky, where a child was born and baptized by the name of Abraham Lincoln, or in many homes beside that were out of sight then, as ours are now; but now they are lifted and set on the shining summits of the world. I think sometimes I could wish no worse hell for my worst enemy, if I ever take to bad wishing, than that one should haunt him in the world to come, wherever he goes, and say, 'I might have come into the great commonwealth of America and made it rich beyond all computation by my gift from on high; but I had to come through your home, if I came at all, and you were not man enough, or woman enough, to receive me. You broke down the frail footway by which I was trying to cross over into the life down there, and then you thought you had circumvented Providence and done a clever thing.'

O, my brethren and sisters, we cannot, we must not permit any of the sons and daughters of the Latter-day Saints to enter into the holy alliance of matrimony to establish a home without understanding, without appreciating that the great and grand reason for the establishment of home is the propagation of the race of men, the bringing into the world of the

souls and spirits of men and the accomplishment of the great purposes of God.

These are only a few of the great, momentous problems which confront us as parents, which confront the people, not only of the Latter-day Saints, but of the world at large. What shall be the solution of the evils into which men and women in some instances seem to be falling? What shall be the solution of the great problems that confront us day by day in the ever-changing conditions that surround us in our homes? I do not know. I cannot tell. The General Board cannot tell you. I know of no man nor set of men who can tell you. But I know how these problems might be solved. They can be solved by you, you the parents, you who have in your hands the safekeeping and the up-building of these precious and sacred homes. The opportunity is afforded you in these remarkable organizations characterized as our parents' classes in the Sunday School. There you may come together; you may there discuss with one another these great problems, Sunday after Sunday. You may bring to bear the united wisdom of the whole people in their solution, and not only that, you may carry away from these institutions the inspirations of your discussions, and get profit from such a course.

We have been fortunate enough, recently, to have published a third volume of "Parent and Child." This little book is devoted to the study of principles of childhood which will be interesting to every parent. Great pains have been taken to make it deal practically with the problems that confront you. I am going to read to you, in conclusion, a few paragraphs from that book:

"The ills of the modern home are sympathetic. Divorce, childless families, irreverent children, and a decadence of the old type of separate home life, are signs of forgotten ideals, lost motives, and insufficient purposes.

When the home is only an opportunity for self-indulgence it easily becomes a cheap boarding house, a sleeping shelf, an implement for social advantage. While it is true that general economic development has effected marked changes in domestic economy, the happiness and efficiency of the family do not depend wholly on the parlor, the kitchen, or the clothes closet. Rather, everything depends on whether the home and family are considered in worthy and adequate terms.

"Homes are wrecked because families refuse to take home life in religious terms, in social terms of sacrifice and service. In such homes, organized and conducted to satisfy personal desires rather than to meet social responsibility, these desires become aims rather than agencies and opportunities. What hope is there for useful and happy family life if the newly-wedded youths have both been educated in selfishness, habituated in frivolous pleasures and guided by ideals of success in terms of garish display?

"It is a costly thing to keep a home where honor, the joy of love, and high ideals dwell ever. It costs time, pleasure, and so-called social advantages, as well as money and labor. It must cost thought, study and investigation. It demands and deserves sacrifice; it is too sacred to be cheap. The building of a home is a work that endures to eternity, and that kind of work never was done with ease or without pain and loss and investment of much time. Patient study of the problems of the family is a part of the price which all may pay.

"No nobler social work, no deeper religious work, no higher educational work is done anywhere than that of the men and women, high or humble, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours and making of home the sweetest, strongest, holiest, happiest place on earth."

It especially devolves upon the Latter-day Saints, in my estimation, to maintain their homes to the highest standard and ideals of any people on this world. No other people in this world have been given the high and lofty conception of marriage, of home, of the relationship of man to wife, and wife to man and children to their parents. That has been given to this people. This people have been privileged to see and know and understand the great plan of God with respect to our homes, our families, our children. It becomes us, then, my brethren and sisters, to so maintain

our homes that they shall at all times be attractive to our children, that they shall be ever a power of inspiration for good, that they shall ever serve to guard them from evil, from danger, from wandering away from the faith and their testimonies of the gospel.

May God bless the parents of this land. May God pour out His Spirit and blessing upon the homes. May God so inspire men and women, that the old-fashioned home, in its sweetness, in its purity, in its sacredness, in its great things for good, may never pass from among us.

In Comparison

By Annie Malin.

What do I care for the lights of the city,
What do I care for its bustle and noise?
Why should I linger amid its confusion
Or give of my substance in sport with the "boys?"

Out from the glare stands a dear little cottage,
Away from the din and the strife and the roar
The light from its windows shines with a sweet welcome,
The form of a woman I see in the door.

I hasten to greet her, my darling so tender,
And enter the dwelling where love reigns supreme
She busies herself with the meal so inviting—
The light in her eyes rivals any sunbeam.

But hark! there's a sound that now breaks like sweet music
And what is the wonderful glow it imparts?
'Tis the cry of a baby, it thrills me with rapture
"Tis the tie that makes perfect the joy of our hearts.

So what should I care for the lights of the city,
And what should I care for its bustle and noise?
Or why should I linger amid its confusion
When home, wife and children are some of my joys?

No king do I envy—his crown or his jewels—
No palace I crave, and no retinue gay.
I'd rather by far have my dear little cottage
With loved ones to meet me at close of the day.

Little Sir Galahad

By Phoebe Gray

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XXVII

TWO YEARS LATER

Doctor Billy Jackson swung down from the parlor-car step as the evening train from New York slid into the Sheffield station. He hustled off through the gate with his quick, nervous step, across the gloomy concourse, and out through the street entrance. Among the automobiles lining the curb he saw John Willett's.

"Good evening, Jules," he cried cheerily. "How are all the good people up on Clipper Hill?"

"Fine, sir," replied the chauffeur, touching his cap. "Want to go right up to the house, sir?"

"Sooner the better, Jules. Any excitement there?"

"Well, sir, I don't know as you'd rightly call it excitement; but Mr. and Mrs. Willett's got quite a lot of company to dinner, and I guess you know why, all right. I heard Mr. Willett say to Mr. Francis it was too bad Doctor Billy—begging your pardon, sir—couldn't be there to eat with them, sir."

Doctor Jackson chuckled. "If they only knew how lucky I am to get here at all," he said.

"Yes, sir," agreed Jules. "Quite right, sir."

The guests at the Willett dinner table that night had broken into groups when the meal was finished, and now, in a corner of the big library, Sam was talking earnestly with John Willett, while Lem Brown sat close by, saying nothing, listening with all his ears, and occasionally grinning sheepishly.

"By gosh, Mr. Willett, it's just as I tell you," Sam was saying. "I dunno how ever he thought of it. I've been noticin' him all winter, fussin' and

fussin' with them gears, and once'n a while I'd want to know what in time he was tryin' to do. Wouldn't I, Lem?"

"Uh-huh," confirmed Lem.

"And then after a while him and Charlie got their heads together, and then Charlie come fetchin' home a lot of that transparent, shiny cloth—"

"Tracin' cloth," put in Lem.

"Tracin' cloth, I guess it is. And they fussed and puzzled out in the shop nights, and every time I'd come near they'd look sort of foolish and guilty, like they'd stole a sheep. So I see they had a hen on and let 'em be."

"Charlie did most of the work," said Lem. "It was his brains—"

"Now that ain't so, Mr. Willett. Charlie made the drawin's with some help he got from the engineerin' professor at Minot, but the whole idea was Lem's from the beginnin'. It's clever, that's what it is, plumb clever, Mr. Willett. Since Lem put it on our separators, we're averagin' to get around eight per cent more butter fat out of every gallon of cream we skim; and that makes a lot of difference in the profits of any dairy, believe me."

"And say, Mr. Willett, I haven't told anybody yet; but beginnin' to-day I and Lem are partners, share and share alike. We fixed up the papers, and he gets half my farm and dairy business, while I get a half interest in this new separator patent of Lem's. I'm goin' to put up what money's necessary to start makin' a few of these attachments, then, if it grows too fast for me—"

Mr. Willett's eyes twinkled shrewdly.

"If it grows too fast, you may let in a little outside capital, eh?"

"You said somethin', Mr. Willett,"

confirmed Sam. "Gosh! Will you listen to how fast those women folks are talkin'? Can you beat it?"

"You see," Mrs. Brown was explaining to Martha Thomas and Mrs. John Willett, "it took me three years to get it to suit me. And it's not only the seeds, but the soil and the moisture and the sunlight. Well, there's a little book called 'Trask's Old-Fashioned Gardener' that Mary Alice brought me. I'm sure I don't know what I should have done without it. The first time you're out our way, Mrs. Willett, I'll let you take it; it's wonderful. Next week I'm going to do a lot of thinning. If you want some plants, there'll be quite a lot, especially the peonies. Don't you *love* peonies? But, goodness me, I s'pose your gardener 'tends to all—'"

"Oh, no," said Mrs. Willett, "a gardener's garden wouldn't suit me at all. I do every bit of the work myself, except the heavy spading. I think flowers are like chil'ren—you admire other people's, but you love your own. There isn't a plant in my garden that I 'dn't set out myself. You are right about Trask, too. I've had the book for years. I shouldn't be surprised if Mary Alice heard of it through Francis."

"Well, now, when I think of it, I guess she said she did. Of course anything that Francis recommended would be just about right with Mary Alice—"

"It would be about right with all of us," said Martha Thomas. "Sam says he heard someone say the other day that Mr. Stacey has turned over almost the whole management of the store to Francis since he's been made a partner—"

"Oh, that isn't quite true," said Mrs. Willett. "Francis has a lot to do with what he calls the 'merchandising end,' but Mr. Stacey handles all the finances. You couldn't expect anybody with Francis's experience, or lack of it, to—"

"Hey, Francis," came a shrill voice

from an angle of the bookcases, "look-a-here. I've found the books you used to read when you was a kid like me. Here's Oliveroptic and 'Ratieralgio and Jeeayhenty and a whole pile of Ziggags and Lweezer-alcott. Say, will you lend me some of 'em sometimes if I bring 'em back and don't turn down the leaves and Charlie Thomas he'll read 'em to me—the ones I can't read myself and so will Mary Alice, won't you, Mary Alice?"

"Dicky," cried Mary Alice, "don't shout so, dear. We're not deaf, you know."

"Well, you were all talkin' so fast I had to holler to make you hear. Say, is Jules goin' to take us home in the auto, or will we go on the trolley?"

"Never mind," said Mary Alice, severely.

"Look, Mary Alice," said Francis, "the two years are up." He held his watch toward her, and she saw that it marked exactly eight-fifteen. The girl was sitting on a big leather-covered divan, Francis on one side of her, Charlie Thomas on the other. The three had been quite oblivious to the clatter of tongues about them until little Dick's shrill inquiry had cut through the wall of their absorption. "Two years ago to-night, at quarter past eight, I promised you—"

Mary Alice caught a hand of each of her companions and, with both her own, held them close together; then she suddenly bowed her head, and her shoulders quivered with a little sob.

"Mary Alice, Mary Alice," protested Francis, "don't do that, dear. Why, what's the—what's the matter?"

He cast an appealing, helpless look at Charlie, whom he saw to be quite as bewildered as himself. Mary Alice looked up through a mist of tears.

"I—just—couldn't help—it," she said. "I'm so—hap-happy. Oh, Francis, Francis, I *knew* you'd keep it. I never doubted you for a minute. Now can't you see it has been—better? I— There, your mother's look-

ing at me. Let's go out on the porch a few minutes."

"Come along, too, Charlie?" asked Francis.

Charlie smiled slyly. "Do you really want me?" he asked.

"Well," replied Francis, "of course you're always welcome, but—don't you think the night air might—er—"

"Yes," said Charlie, "I guess it might."

Francis and Mary Alice disappeared, and Charlie joined Mr. Willett, his father and Lem.

"Do you know what Francis says?" asked Charlie. "He has the grandest plan!"

Charlie, now a well-grown boy of over fifteen, had never got over that habit of using superlatives. He was above all things an enthusiast. Those who saw him cross the room noted with affectionate satisfaction the almost entire absence of the halting awkwardness in his gait. Long ago he had discarded his riotous yellow wealth of hair, and now one saw the splendid proportions of the shapely head, with its broad, thoughtful brow. His eyes, clear blue, straightforward, frank, and usually shining with a vigorous good will, held you with a compelling light.

"Francis," he went on, "has made Mr. Stacey agree to give half the money they take in at the store for a whole week to the Belgium relief fund. Isn't that *great*?"

"Le's see," said Sam: "they prob'lly do a business of— Now, what should you say they take it down there in a week, Mr. Willett?"

Mary Alice burst into the room. "He's here, he's here," she cried. "It's Doctor Billy. Francis just saw the car coming up Clipper—"

A general stampede for the front hall ensued.

"I did my best to come on the earlier train," said Jackson, standing with his back to the mantel, while all the company viewed him with a worshipful interest. "I really ought not to be

away from New York. You seem to have quite a celebration under way. I don't know that I—er—quite fit, do I? A confirmed old bachelor isn't exactly an ornament on an occasion like this."

"Aren't you dreadful!" said Mary Alice.

"I guess you're not the only confirmed old bachelor," said Charlie Thomas.

Doctor Billy twinkled at the boy through his great spectacles and smiled quizzically. Charlie slipped an arm around Mary Alice.

"Francis stole her from me," he said sadly. "I'm a broken-hearted man."

Mary Alice turned a becoming pink and, pushing him away, murmured something that sounded like "Fresh young-one." But everybody laughed, except little Dick Brown, who interposed: "Aw, Francis has got a store. He's goin' to give me a job in the toy department when—"

"Will you *please hush*?" cried Mary Alice, and the company roared again.

"It's marvelous to see you all once more and in one place," said Doctor Billy. "Aside from the great event, what's the news with you?"

"We had ice cream," began Dick, "and—and my father's invented a new kind o' cream speculator and—"

"Mother, please," begged Mary Alice, "can't you make Dicky *behave*?"

"Billy," said John Willett, "I asked you to come here to-night for two reasons. The first you know—about my boy and this little girl. You know her as well as we do—and love her. We wanted you to be here to congratulate the Willett family." He caught Mary Alice about the shoulders and held her to him. "To-night she promises to be our daughter, and the day she takes our name will be the happiest of our lives. Can't you see that an event like this wouldn't be complete without our Doctor Billy?"

Doctor Billy blew his nose rather violently, took off his big spectacles and examined them critically; but he

said not a word. John Willett went on.

"But the other reason I asked you to come was this: I didn't want the day to go by without my doing something to prove that I'm not altogether blinded by my own happiness. Sometimes, when I read the appalling things in the papers these days, I'm almost afraid this poor, old world of ours is tumbling to pieces. Across the water men are going insane with the passion of killing. Women and children, the poor, the aged, the weak, are suffering horrors that cannot be told, that wouldn't bear the telling.

"Some American business men are saying that this means great prosperity for us. I can't think so; and if it does, I declare the cost of that prosperity is too great. I don't wish to profit by it, but I feel that I should give something out of my own prosperity. I want to be able to say that I made some adequate sacrifice in return for the good that life has given me."

Everybody in the room had fallen breathlessly silent; for John Willett had kept his own counsel, and not even his wife suspected the purpose behind his words. It is easy to read them—it was hard for John Willett to say them. They came haltingly, for the man was tense with embarrassment. Even among these few people who had come to know him so well, he was almost shamefaced.

"Now, Billy, you have written me a great deal of your work for the relief of the suffering in Europe, but not all. I have read between the lines, and I have learned from other sources, that you have sacrificed your practice, your income, and your time for this work. I want to help you and to enable you to go on helping others. So here is my little gift to help meet the great need in blighted Europe. I give it without any restrictions; but, Billy, if you can, won't you see that it—that it goes as far as possible for the relief of the

little people, for the children and mothers of children?"

He thrust a folded paper into Doctor Billy's hand. Jackson unfolded it, scanned it, and looked up.

"Why, John," he said in bewilderment, "it's too—how can you—afford—"

"I'm not going to starve," said Willett. "I'm not an old man, either. But can't you see that unless I give you practically every available dollar I have, it's no hardship? And there's no sacrifice where there's no hardship."

"It's incredible," said Doctor Billy, "incredible. Still—no, it isn't. It's like you, John. It was always your way of doing things."

He held out a hand, which trembled, and John Willett gripped it hard.

"I'll try," said Doctor Billy, "to see that the money is spent as you ask, John. And as I'm going over there next week, I can—"

"You are going to Europe?" It was Willett's turn to be astonished. "Why, Billy—well, I might have known it!"

XXVIII

"A SYMBOL OF THE GRAIL"

MY DEAR MARY ALICE BROWN:

This letter may not reach you until you have become Mary Alice Willett. The mails are, of course, most unreliable. I am here among the wounded, the suffering, the poverty-stricken people of prostrate Belgium. Because of the generosity of my lifelong friend, I am able to do vastly more and better work than I had ever hoped.

But I am not writing you this letter to tell you of that. I am writing to wish you a life of happiness with Francis, and I know that because you have already learned how to live, yours will be a useful and blessed life. Some of my friends tell me that I am a—yes, a crank on the subject of useful living. But they smile when they say it, and I actually take it as a compliment.

I am sending you, through the hands of a friend who is just sailing for New York, a small wedding token, but not anything very splendid. I do not think you will treasure it the less because it is rather humble. It is the work of a Belgium woman—just a little piece of embroidery. She gave it to me because I had been able to help her son, who was wounded in battle. I told her I should send it to you, and she asked me to give you her love with it, along with my own.

In the same package you will find something else—a Swiss watch; and this, too, was given me by one of my—shall I say, my children? He was a German soldier, who had been wounded in one of those desperate charges in which bravery has seemed to count for so little. And he was a brave man; he had been a skilled artisan at home and had left the bench to take up arms for his Emperor. Right or wrong, he fought for his Emperor, loyally, unquestionably, and with sublime courage. So he died, as thousands are dying and will die.

Mary Alice, I want you to give the watch to Charlie Thomas—our "Little Sir Galahad." I want him to have it because I know that, but for him, I should not have been here. It was he who first crystallized in my mind the idea of knightly service. I think if you will trace the events of your own life, you will without hesitation admit the blessed influence of his beautiful personality upon all of us who know him.

He told me, on my last visit to Sheffield, that he had reorganized the Galahad Knights, and I enrolled promptly as a member. So he knows that there is one of his knights spreading the Galahad gospel here. I often tell my poor wounded boys about Charlie. They immediately want to be enrolled as knights, and I have sent Charlie scores of names to add to what he calls the "roll of honor." His knights at home have devised a little pin, and I have a supply of them. Some of them, alas, have been buried upon the brave breasts of their wearers.

I could not write this to him direct, for I think he would be embarrassed by so much praise. But when you give him the watch, won't you tell him that it was given me by Corporal Hans Bauer, a true and loyal Galahad, and that it is passed along to him as the gift of another devoted knight.

Your affectionate friend,
WILLIAM JACKSON.

This letter came to Mary Alice one afternoon about a week before her

wedding day. She read it and cried a little, and next day after the expressman had called she ran across the fields to the Thomas farmhouse.

Charlie was sitting in the sideyard, working at some water-color sketches. He had brought out the big sturdy chair which Sam had built for him in the days of his crippled childhood, and which he would never consent to see stowed away in the attic. The summer wind fluttered his sheets as he worked. Hens pecked busily about, uttering small, contented, throaty sounds. Charlie looked up and off across the fields to where his friends the mountains, delicately tinted in the light of the setting sun, stood, opaline, sentinels of unchanging peace.

"Charlie-boy," called Martha from the door, "isn't that Mary Alice coming up the hill?"

"Of course it is, and she's running. She must have some news, I wonder where's the Boss."

Sam emerged from the dairy. "Did I hear my name mentioned?" he asked.

"Look at Mary Alice," said Charlie. "She'd better go slower; she'll be all out of breath."

The three watched the girl approach and Charlie called a good-natured warning. Mary Alice dropped on the grass and panted. She had a small, plain wooden box in her hand.

"Hullo, Mary Alice," said Charlie. "What's your great rush? What's that in your hand—another wedding present?"

"It's—it's for you," she said. "I—I had a letter from Doctor Billy, in Belgium, and a present from him—the dearest piece of embroidery—and this was with it."

She passed the little box to Charlie, while Martha and Sam looked on, mildly curious.

"Just like that Doctor Billy," said Martha. "He's always thinking of something to please people. Why, Charlie-boy, it's a watch."

Sam took it and turned it over and over. Then he snapped open the case.

"Here's some writin'," he said. "It's engraved here inside the case. It says —here, Marthy, you read it. I—I can't."

Neither could Martha. She handed the watch to Mary Alice, fishing meanwhile in her apron pocket for her handkerchief.

Mary Alice looked at the inscription, blinked, and then read, quite bravely:

TO LITTLE SIR GALAHAD
A SYMBOL OF THE GRAIL
WHICH HE SO FAITHFULLY
SEEKS AND TO WHICH
HE EVER DRAWS NEARER

The girl reached up a hand and took that of the boy.

"As soon as I—can—" she said, "I'll tell you where he got it."

"Good old Uncle Billy!" said Little Sir Galahad. "He's the finest knight of us all!"

THE END.

Notes on Our History

By *Delbert W. Parratt, B. S., Director in Utah State Historical Society.*

XXXIV

TO SAGUENAY

Saguenay is an Indian name. Perhaps the first white man to ever hear it was Cartier. That was at the time he explored the St. Lawrence River in 1535. On this memorable journey he encountered savages having pieces of native copper in their possession. Upon inquiry the Indians said the red metal, or caignetdaze, as they called it, came from the region of Saguenay, an indefinite stretch of country far to the north and west.

Just seventy-five years later, when making up the same historic river, Champlain met two savages in a canoe near the mouth of the Iroquois River. From a sack, one of the natives drew a handsome piece of almost pure copper and presented it to the explorer. These friendly redskins gave Champlain to understand the metal came from a river bank near a great body of water far to the west. They explained that this sort of mineral was found there in great quantities and that the Indians mined it in lumps, melted and spread it in sheets, and then smoothed it with stones.

The great body of water just men-

tioned had been brought to Champlain's attention previous to this. It was in July of 1603 when he questioned a young Algonquin regarding the "ulterior regions." This fellow and associates told Champlain of the Ottawa River, Lake Nipissing, Lake Huron, and "rapids about a league wide (Sault Ste. Marie)." Beyond these rapids, according to their story, "one sees no more land on either side, but only a sea so large they have never seen the end of it, or heard that any one has." Of course, the "sea" was none other than what we now call Lake Superior. Through misunderstanding the Indian language and partly through preconceived notion, Champlain convinced himself that the waters of the "sea" were salt, and therefore concluded the "sea so large," in all probability, was the ocean across which one could easily sail to coveted riches in Asia.

No wonder then he was anxious to have his trusted pathbreaker and interpreter, Stephen Brule, venture into those northern and western regions—into Saguenay. Undoubtedly it was in the hope of finding this imagined short water-way to Asia that Champlain persuaded the daring woodman to

return to Lake Huron and from there make into the unknown wilderness toward the setting sun. Beside penetrating this unexplored country, Brule, of course, was to learn all he could of its people, animals, climate, limitations, and the like, and was also to formulate plans whereby fur trade would be directed to French settlements along the St. Lawrence.

In accordance with these plans, Brule parted company with Champlain at Three Rivers, in 1618, and headed once more up the Ottawa for Lake Huron. From here, most likely, he paddled in the direction of the Beaver nation on the wooded shores of what we now call the North Channel. With the Beaver Indians he spent a profitable winter gleaning information relative to their ways and country and also in making preparation for the expected arrival of his master during the following summer. For when Brule and Champlain parted at Three Rivers it was with the understanding that their next meeting was to be at the Beaver nation sometime during the summer of 1619, and from there both would travel together in pushing explorations further westward. But for some reason, unknown to Brule, Champlain failed to appear. In hopeful anticipation Brule remained till the summer of 1620, and then, seeing no signs of any oncoming Frenchmen, left his isolated camp and made for fellow countrymen at far away Quebec. He reached the settlement just after Champlain returned from a prolonged stay in France.

While in his native land, Champlain witnessed important changes affecting the management of Canadian affairs. As an outgrowth of these, he was made acting governor of the new province. This naturally gave him added responsibility and therefore keener interest in his new projects. Doubly anxious was he to learn from Brule regarding the Beaver nation and especially of the country beyond. He resolved on sending an exploring

party into this new territory to solve, if possible, the mystery of the North Sea and its probable outlet to the Orient. And, as would be expected, he delegated his former servant, Brule, to lead in this extended westward journey of exploration and discovery.

Accordingly, in the early summer of 1621, Brule, with a French companion named Crenolle, left for Saguenay, the land of copper mines, to search for the "big sea." In due time the two adventurers ascended the beautiful Ottawa River, crossed the placid Nipissing Lake, and paddled down the turbulent French River. Upon reaching Georgian Bay, they turned toward the North Channel and finally landed among Brule's former friends of the Beaver nation.

From here the daring Frenchmen ventured into unexplored territory. Their course skirted westward along the tree-lined shore. At length they encountered and camped among a strange lot of natives called the Oumisagai. Under their helpful guidance, Brule and companion were taken to the oft heard of mines and there found husky Indians digging out quantities of nearly pure copper. Just how long the encouraged discoverers tarried at the mines before proceeding up to Sault de Ste. Marie (falls of St. Mary) is still uncertain, but certain we are that they were the very first Europeans to ever behold these famous rapids. Champlain had heard vague reports concerning them nigh on twenty years before, but it remained for Brule and Crenolle to make the "white man's discovery" of them.

It was in this immediate vicinity that the white men first encountered the tribe afterwards named the Sauteurs or People of the Falls. From these Indians have descended our modern Otchipwes or, as more generally known, the Chippewas.

Brule was not content to discontinue his journey at the falls, but

pushed ahead and in so doing was abundantly rewarded by discovering the greatest body of fresh water in the world. "The interpreter, Brule," writes Sagard, "assured us that beyond the Freshwater Sea (Lake Huron) there was another very large lake which empties into it by a waterfall, which has been called 'Saut de Gaston' (Gaston Falls), of a width of almost two leagues; which lake and the Freshwater Sea have almost thirty days' journey by canoe in length, according to the account of the savages; but, according to the interpreter's account, they are only four hundred leagues in length." In all probability the two adventurers edged the northern shore of Lake Superior until reaching its western extremity near the present site of Duluth in the state of Minnesota. Upon returning they most likely visited Isle Royle, after which they paddled and portaged back the North Channel country. Once more among the copper mines, Brule secured a large piece of the red metal and then, with his companion, set out for distant Quebec.

Enroute to the St. Lawrence they happened to meet Friar Sagard, then engaged in missionary work among the natives, and to him related their recent and varied experiences. In recording these, the good friar says, "At about eighty or a hundred (French) leagues from the Hurons, there is a mine of red copper, from which the interpreter, Brule, showed me a large ingot when he came back from a jour-

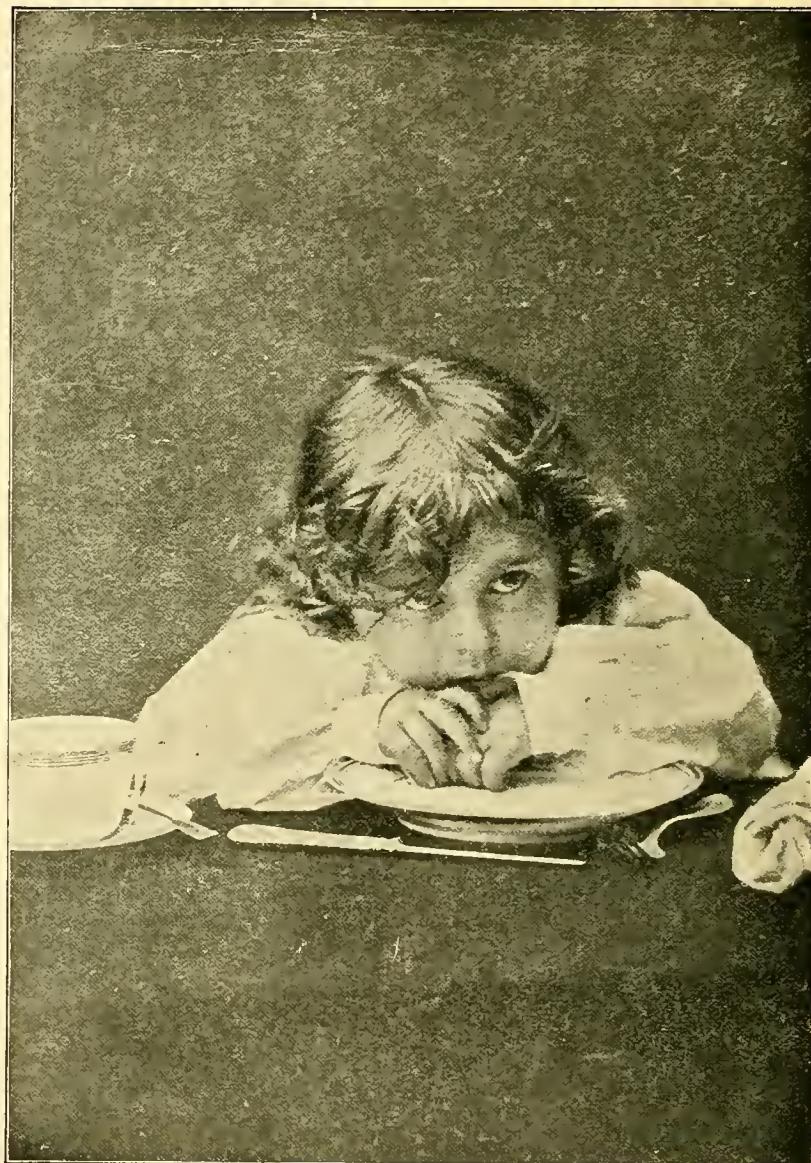
ney he made to a neighboring nation with a man named Grenolle." In another reference the same writer adds: "One of our Frenchmen, named Grenolle, having been to trade on the north coast, among a nation living about one hundred leagues from the Hurons, which nation was working in a copper mine, told us when he came back, of having seen among them several girls who had the ends of their noses cut off (following the custom of the country), for having committed offenses against chastity."

At parting with Friar Sagard, Brule and Grenolle continued their weary journey to Quebec and succeeded in reaching the settlements on July 2, 1623, after a remarkable experience of two busy years on new lakes, in unexplored territory, and among strange natives. The report relating to copper mines, water falls, new Indian tribes, and extensive fur fields must have been very interesting to Champlain, but that pertaining to the great lake newly discovered and explored was undoubtedly a sad disappointment to him. The governor had felt assured that this immense stretch of water, so often mentioned by various Indians, was salt and of course reached far across to eastern Asia. We may well imagine his depressed feelings after Brule explained its water was fresh and gave conclusive evidence that it was not the sea, but in reality only another great inland lake similar to but larger than Lake Huron.

Bottle the Sunshine

Bottle the sunshine up, my dears,
And lay it safely away;
Hammer the cork in good and tight,
Keep from a rainy day;
For clouds will come and showers will fall,
And earth and sky look sad;
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain,
So line the clouds with golden beams,
And sing a glad refrain.
—Lizzie De Armond, in *Young People*.



*"For tomorrow, tomorrow is Thanksgiving day—
Yes, tomorrow, tomorrow!"*

Tomorrow

I am having my dinner my everyday way,
For to-day is but just an everyday day—

But to-morrow! to-morrow!

To-morrow will my little cousins be here,
And grandpa, and both of my grandmamas dear —
O, to-morrow! to-morrow!

And all over the house there'll be pleasure and play
For to-morrow, to-morrow, is Thanksgiving day—
Yes, to-morrow! to-morrow!

And at dinner we children shall sit with the rest.
And shall each of us be a dear little guest—
O, to-morrow! to-morrow!

Beauty Spots of the Intermountain West

By Claude T. Barnes.

III.

LAKE BLANCHE.*

Nature's mirror deep set in a frame of evergreens and rocky slopes—such is Lake Blanche, idyllic in its charm. What else is so pleasing and picturesque in its natural simplicity as a tiny mountain lake? Imbued as it is with a sweet serenity, it is undoubtedly the most beautiful of all still waters; and its very smallness seems to enhance its loveliness.

The rugged grandeur of Big Cottonwood Canyon is one of the particularly attractive features of the Wasatch mountains; and to its crystalline lakes is due not a little of its anenity. Lake Blanche is merely one; and it vies with its neighbors in picturesqueness.

Seen from above in the mist of early morning its placid surface looms like a breath-dimmed mirror set be-

fore the great peaks which stand as sentinels to the valley below; and then as the sun slants its rays over the escarpments to the East and a breeze agitates the water, each little wave sintillates as if dancing for joy. Then, as the delightful tranquility of mid-day smoothes it again, the unfathomable azure, the white cumulus clouds, the cliffs, the balsams and the pines are all reflected even in color, though with a tone more subdued and an outline more vague and whimsical.

As evening approaches it mirrors the safrano pink, pale green or blue gray clouds of the Eastern horizon and the primrose yellow, scarlet, grenadine red, bitter sweet orange and purples of the western zenith. Accentuated by a limpid atmosphere the sunsets of the intermountain West are unsurpassed in variegation and beauty; and Lake Blanche merely softens and fills them with mystery. As night falls it becomes a floor of

*See Frontispiece.

illimitable purple spattered with golden stars that tremble as the canyon breeze soughs through the pines. So clear, so pure is the water that it will not hold a shadow; all is reflection and color.

Above it rises a towering crag and tail, from the seams and shaded hollows of which eternal snow seeps into a little brook that gurgles through the evergreens into the lake. The rocks of its shores are covered with lichens and moss.

It is the purity, the freshness and the wildness of Lake Blanche that excite our enthusiasm; and perhaps we prize it more highly on account of the arduous climb necessary to view it. Man loves the seemingly unattainable.

The alluring isolation of Lake Blanche greatly affects the animal life about it. Bears find security in the conifers of its slopes; wild cats pad its rocks undisturbed; and the sneaking cougar screams unhindered at its shores. Gray-ruffed grouse drum unfrightened in its copses and pines while the tiny yellow warbler flits from limb to limb and sings over its

crystal water without thought of harm. Though birds and animals prey upon each other, man alone is the common enemy of all; and he with an aesthetic sense smothered by greed destroys the beauty of even inanimate nature. Thus with little to give save the serenity of its presence Lake Blanche remains untouched, a veritable oasis in a desert of commercialism.

When winter arrives Lake Blanche freezes over and becomes but a level plane of snow. Then the lonely coyote and the gray wolf trail across it with no sound disturbing the crisp mountain air save the rasping call of the long-crested jay, the plaintive note of that mite of black and white feathers, the chickadee, or the "chip" of the hardy junco. Occasionally, it is dotted with the peculiar foot-prints of the white-footed mouse; but for the most part all is whiteness and silence.

Spring comes; the ice breaks and melts away; and the wood chuck once more whistles from the pines. The warblers return and soon the eager sojourner again sits and meditates on its shore.

Watch Your Thoughts

Would you have true beauty, dear?

 Watch your thoughts.

If old age you'd never fear,

 Watch your thoughts.

For the face 'tis shows the growing
Of the seeds the mind is sowing,

 Watch your thoughts.

Would you have true friendships, dear?

 Watch your thoughts.

Keep them ever pure, sincere;

 Watch your thoughts.

For the whole world seeks with longing
For the mind with good thoughts thronging,

 Watch your thoughts.

Would you know true joy in living?

 Watch your thoughts.

There's an art that rare boon giving:

 Watch your thoughts.

For a noble mind's a sun, dear,

Which will make life bright till done, dear,

 Watch your thoughts.

—Selected.



Thanksgiving

For summer's bloom and autumn's
blight,

For bending wheat and blasted maize,
For health and sickness, Lord of light
And Lord of darkness, hear our praise.

Here on this blest Thanksgiving night
We raise to Thee our grateful voice;
For what Thou doest, is right;
And thus believing we rejoice.

—J. G. Holland.



O favors, every year made new!
O gifts, with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

God gives us with our rugged soil
The power to make it Eden-fair,
And richer fruits to crown our toil,
Than summer-wedded islands bear.

—J. G. Whittier.

Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn.
Let other lands exulting glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

* * * * *

But let the good old corn adorn
The hills our fathers trod;
Still let us, for His golden corn,
Send up our thanks to God.

—Whittier.



EDITORIAL THOUGHTS

PRESIDENT JOSEPH F. SMITH, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOVER, Business Manager

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, NOVEMBER, 1916

The Great Teacher.*

By President Joseph F. Smith

The great truths uttered by Elder David O. McKay tonight on the subject "In the Footsteps of the Master—the Great Teacher," have suggested one thought that I would like, if possi-

*Remarks made at the Conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, Oct. 8, 1916.

ble, to impress upon the minds of those who are seeking after the truth, who are endeavoring to obtain correct knowledge which will abide with them throughout mortal life, and help to elevate and exalt them in the world to come, and that thought is this: that the greatest achievement mankind can make in this world is to familiarize themselves with divine truth, so thoroughly, so perfectly, that the example, or conduct of no creature living in the world can ever turn them away from the knowledge that they have obtained. "In the footsteps of the Master," the greatest of all the teachers that this world has ever received, is the safest and the surest course to pursue that I know of in the world. We can absorb the precepts, the doctrines and the divine word of the Master without any fear that the exemplar will fail of carrying out and executing his own precepts and fulfilling his own doctrines and requirements.

From my boyhood I have desired to learn the principles of the gospel in such a way and to such an extent that it would matter not to me who might fall from the truth, who might make a mistake, who might fail to continue to follow the example of the Master, my foundation would be sure and certain in the truths that I have learned though all men else go astray and fail of obedience to them. We all have heard of people who have pinned their faith to the arm of flesh, who have felt that their belief, their confidence and their love for the principles of the gospel of Jesus Christ would be shattered if

their ideals—those possibly who first taught them the principles of the Gospel—should make a mistake, falter or fall.

I know of but one in all the world who can be taken as the first and only perfect standard for us to follow, and He is the Only Begotten Son of God. I would feel sorry, indeed, if I had a friend or an associate in this life who would turn away from the plan of life and salvation because I might stumble or make a failure of my life. I want no man to lean upon me nor to follow me, only so far as I am a consistent follower in the footsteps of the Master.

THE HOME

I have also been struck by the beautiful truths which have been uttered by Brother Stephen L. Richards with reference to the home. Why, bless your souls, the very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life and eternal increase in the kingdom of God, is laid in the divinely ordained home; and there should be no difficulty in holding in the highest reverence and exalted thought, the home, if it can be built upon the principles of purity, of true affection, of righteousness and justice. The man and his wife who have perfect confidence in each other, and who determine to follow the laws of God in their lives and fulfill the measure of their mission in the earth, would not be, and could never be contented without the home. Their hearts, their feelings, their minds, their desires would naturally trend towards the building of a home and family and of a kingdom of their own; to the laying of the foundation of eternal increase and power, glory, exaltation and dominion, worlds without end.

I thank my Heavenly Father for the spirit that possesses the young men who have addressed this vast audience of Sunday School workers and teachers. I am thankful we have these young men with us, and I pray that

the spirit that is in them may continue to develop them to the uttermost until they shall see as God sees and shall continue to be teachers after God's own heart, not only for the Sunday Schools, but to the whole Church and to the people of the world. The Lord will magnify men who will seek after these principles, who will advocate and defend them.

I want to say to you, my brethren and sisters, that you should take into your very souls the principles that have been annunciated here tonight. In the building up of one of the cornerstones of the Kingdom of God and what should be considered as the chief cornerstone of the nations of the world, the home should be so imbued with these principles, so devoted to their advancement and establishment that no matter what arguments may be advanced by others, or what course others may pursue, as for you and your house, and as for me and my house, we will serve God, and abide in these truths forever.

The fact is Jesus Christ, the Son of God, is the light of the world and he that will follow Him shall not walk in darkness, but shall have the light of life. And if we will continue in His word, then shall we be His disciples in very deed, and we shall *know the truth* and the truth will make us free.

“Wild Roses”

“Wild Roses,” written by Howard R. Driggs, breathes the mountain spirit and carries the gospel of the great outdoors. It deserves an extended review in these columns, but we barely have space to announce that we have arranged with the author to present the story to our JUVENILE INSTRUCTOR readers in serial form. The opening chapters will begin in the December number. We know our readers have enjoyed “Little Sir Galahad,” which closes with this issue, and we believe they will find even greater pleasure in “Wild Roses.”



SUNDAY SCHOOL WORK

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

LESSONS FOR DECEMBER

1. Practical Problem—"The Moral Story"
2. Brumbaugh—"The Making of a Teacher," Chapter 14.

Some Laws of Teaching

This chapter contains in elementary form the foundation principles of teaching, and each point should be carefully studied. These points may be summarized under the general principle that the teacher must get the point of view of the child and adapt her method to the understanding, experiences and interests of the child. It happens too often that the Sunday School teacher presents the lesson from her own adult point of view and feeling toward the subject. In such cases the pupils are likely not to be interested. The lesson is "presented" indeed, and the teacher is likely to think that it is as presenting pearls before swine. The difficulty is in the teaching method and possibly, to some extent, in the personality of the teacher and her attitude towards the children. The teacher cannot command the children to come to her point of view. She must get theirs, and with this as a basis, develop the lesson.

THE MORAL STORY

(By Howard R. Driggs)

Judged from the qualities that make for a spiritual uplift, the story may be moral, unmoral, or immoral. The chief concern of the Sunday School teacher is to find the truly moral story—the one that leaves a wholesome effect on the mind of the child. The unmoral story,

typified by such tales as Alladin, The Wizard of Oz, or Little Black Sambo, is told only for entertainment or fun. If the fun is innocent, such stories are good in their place; but their place is hardly the Sunday School. The immoral story certainly deserves no place among us; yet it is far too frequently heard on the street corners, sometimes even in our homes; and it is often found in many different forms in print or seen in the "movies." The immorality in such stories is sometimes bold; but too often it is so subtle as to deceive even the wisest. It is this hidden immorality within the story that is most dangerous. We all need light to help us search it out; therefore these few guiding suggestions to help us choose the right kind of stories for ourselves and our children.

How shall we determine whether a story gives a spiritual uplift? Test it through its effect on you. Does it leave a clean feeling? Are you strengthened by it? Is your sympathy aroused for characters that stand for the right? Is some sweet lesson of life impressed on your soul, some upward pointing guide-thought sown in your heart by the tale? If any or all of these things result, then the story has a moral. If, on the other hand, one is left depressed or morbid; if it creates false tastes, tempting people to strive for luxuries, sensuous things; or leads us to an admiration of characters that are immodest or sinful, or sows wrong seed in our hearts, then the story is morally unsound, no matter how artistically told or interesting it may be.

"The Great Stone Face," by Hawthorne—an excellent type of the true moral story—teaches this great truth: We unconsciously acquire the qualities we admire. Ernest, the little boy, loved the character he fancied he saw in the

kindly visage carved by nature on the mountain side; and gradually the noble characteristics he saw in the face were realized in his own heart and life.

Herein lies the potency of the story to mold and shape our lives: It rouses and directs our sympathy and admiration. But the story may lead upward or downward; it depends entirely on the story. To give point to this thought the following stories are offered:

In a certain town some boys got hold of a book called "The James and Younger Boys." It dealt with the deeds of those desperadoes, their train and bank robberies, their murders and other wickedness. The boys were captivated with the book. Day after day they would pore over it, and day by day they imbibed such a hate of law and order that they were constantly expressing it by robbing hen roosts, melon patches, and committing other crimes. One day the boys were going down the street when they spied a flock of ducks waddling out of a neighbor's yard. "There go those detectives," said one of the boys, grabbing up some stones and pelting the poor ducks. The rest followed his lead with the result that two of the ducks were killed. Flinging the dead birds over the fence the boys strutted off with the air of desperadoes.

Another picture:

Some time ago I visited a school and listened to the children dramatize the story of King Arthur. They did it very well, indeed. At the close of the play the teacher, in response to my congratulations, said: "Yes, they seem to have caught the spirit of the story very well, especially the boy who took the leading part. An interesting thing happened with him the other day. When I called on the children to present the little play for another class, John kept his seat. On my asking him the reason, he said 'I am sorry, but I cannot play my part today; I have forgotten to bring my shield. 'Oh, never mind,' said another boy; 'Here, take mine,'

"No," John returned with a touch of pride. "I did not do my duty; that wouldn't be like King Arthur."

The story should direct our hero-worship aright. If it does it is a moral story no matter whether the lesson it carries can be definitely put in proverb form or not.

The moral of a story should not be forced. It should develop naturally as a consistent consequence. Sunday School teachers have been so eager to impress the moral on their pupils that they have often bent the story to make their point, or created tales that cannot stand the

test of real life. Such stories are "goody-good" rather than good. Be not deceived. The little child may accept these at first without remonstrance, but when he grows wiser he often sneers at them as Sunday School tales, and this attitude of mind too frequently makes him rebuff all efforts to teach him religion. Let us be honest with the child. A certain boy who had been trained to believe fervently in a real Santa Claus found out on Christmas, without warning, the truth. The discovery so shocked his faith in his parents that he turned on them suddenly with the question: "Are those stories you have been telling me about Jesus like this one?"

What shall we do about it? Be fair with the child. Parents and teachers need not be so brutally frank as to destroy the child joy in really believing the Santa myth. It is one of the sweetest allusions of childhood, but when the time comes, as naturally it does, that the question arises, "Is there a Santa Claus?" "Why, no, child, not a real Santa; but there surely is a Santa Claus spirit in the world that makes people feel better and more generous—the spirit of the Christ child who came to bring 'Peace on earth, good will to men.' That is why we play Santa Claus at Christmas time, to try to make one another happy."

This may not be the best way to answer the child, but if some reply be given that satisfies his mind, he is very likely to keep the desire to play Santa Claus all his life.

Stories need not be true to fact in order to be wholesome and uplifting. Many an impressive lesson is taught through choice fables, fairy tales, myths, and legends. The Savior, as already suggested, creates many wonderful parables to carry his truths. But though a story need not be true to fact, it should be true to truth, true to life, before it finds place in our teachings.

As illustrative, the following stories are both true, the first to truth, the second both to truth and to fact. It will be observed that each carries the same beautiful lesson of life:

A certain faithful little boy who loved nature and the other choice things of life, going out to do his chores one morning, when looking across the valley, saw a beautiful house. It was filled with golden windows. He was so charmed by their dazzling brightness that he almost forgot his work. When he turned to it, he was resolved to visit the house with the golden windows. The day finally came when he was privileged to go. His mother gave him a lunch and

off he set as happy as if the end of the rainbow was in sight.

All the morning he walked, and till late in the afternoon, then he came to the house. A group of children were playing about it.

"Why, who are you and where do you come from?" they asked. "I am a little boy who lives across the valley," he answered; "I came to see the house with the golden windows. "Oh, you have come to the wrong place," they said: "The house with the golden windows is across the valley."

The little traveler turned heartsick in his disappointment to look in the direction in which they were pointing, and lo! to his surprise and joy he found that his own house, in the rays of the setting sun, was full of golden windows.

Now, please, dear teacher, don't hammer on the moral. Let it sink into their hearts of its own sweet weight, assisted only by a few helpful questions such as these: When have you seen golden windows in any house? Can a home have golden windows in it when the sun is not shining?

What else can fill a home with sunshine?

The other story comes from a cabin home that had golden windows in it:

It was at a lonely ranch in the "Bad Lands" of Wyoming. Some travelers were enjoying a good dinner prepared by the wife of the rancher, when one of their number, worn out by the hard journey, and wearied with the monotony of the desert stretches, said to the cheery hostess:

"I don't see how in the world you can be so happy in a place like this; why, I should die if I had to stay a month in this desolate country."

"You feel just as I did when I first came here," returned the lady, smilingly: "I thought then that I could never endure this life. The change from my home among the gentle, green hills of Iowa was so great that I was heartsick. I cried every day until my husband finally gave in and let me go back home. Oh, how like heaven that old home did seem, clean and white among the trees. But after a few days of joy, things did not seem quite so heavenly. It grew on me gradually as I stayed that the people there were not all angels, that they had their daily grind of duties, their human ups and downs, just as we had them out West. My experience away from home had at least given me a clearer view of things. Finally, I actually began to grow

homesick for the rugged ranch life among these sagebrush hills. And I came back contented, ready to make the best of my lot wherever it be. For I had learned that after all, it doesn't make so much difference where you live; it is how you live that counts."

It was this last thought that struck home to my boy heart. Not *where* one lives, but *how*.

And this brings up another point:

Moral stories, stories that make for human uplift, are being enacted all around us. The teacher is often put to wits end to find a good story. Why not learn how to find them in the lives of the every-day heroes? Keep your eyes and ears open.

But what stories can one get from books to help out? There are a great many stories, but the really good ones are not easy to get. Have you ever tried any of these?—

The Stone in the Road, from "The Children's Hour" (Bailey and Lewis), The Pot of Gold in the Cornfield, Hot Coals, Good and Bad Apples, King Midas, Moni the Goat Boy, Birds' Christmas Carol, Hetty Marvin, Mother's Apron String.

These are typically good stories from the moral as well as the literary view point. They will serve as guide lines, to help the teacher gather more. For every teacher will do well to make collections of the stories she loves best and then learn to tell them effectively.

Lesson Outline

1. Explain what you understand by moral, unmoral, and immoral as applied to stories.
2. What practical influence can every teacher exert to counteract the evils of the immoral story?
3. What purpose does the unmoral story serve?
4. What are some good tests to determine whether a story is wholesome?
5. Wherein lies the power of a story to lead to good or ill? Illustrate.
6. What is the danger in forcing the unsound or "moral story", so-called, on children?
7. What is implied by this remark, "Be honest with children"?
8. In what three ways may stories be true? Illustrate.
9. Where can the teacher get worthwhile moral stories? Be prepared to contribute the best moral story you know to the class.

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM, DECEMBER, 1916

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure,
Our hearts and hands are clean and pure.

CONCERT RECITATION, DECEMBER, 1916

(Luke 2:8-14)

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

12. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

NOTE.—It might be well to assign parts of the concert recitation to various departments or sections of the school. After the department or section shall have recited the part assigned to it, then the whole school should repeat the recitation. Or, the school may recite two or three verses on the first, second and third Sundays in the month, and give the entire recitation on the fourth and fifth Sundays.

UNIFORM PROGRAM FOR DECEMBER 3, 1916

Subject: Tithing.

For the general exercises, superintendents should consult with their choristers and select such songs as may be appropriate.

Outline for Class Teachers

The following outline should be adapted to the capacity of the respective classes.

I. Was an Ancient Law of the Church.

1. Abraham, returning from the slaughter of the kings, paid tithes of all to Melchizedek, king of Salem,

who was the priest of the Most High God (Gen. 14; Heb. 7; Alma 13:13-15).

2. Jacob covenanted with the Lord that of all that the Lord should give him he would surely give one-tenth to Him (Gen. 28:22).

3. The law of tithing was also given through Moses to the children of Israel (Lev. 27:30-34).

4. The children of Levi were given all the tenth in Israel for an inheritance for their service of the tabernacle of the congregation (Num. 18:21-26; Deut. 14:22-24; Mal. 3:8).

II. A Law to the Present Dispensation.

1. "Verily it is a day of sacrifice, and a day for the tithing of my people;

for he that is tithed shall not be burned (at His coming)" (Doc. and Cov. 64:23).

2. All of the surplus properties of the Saints are required to be put into the hands of the Bishop as the beginning of the tithing of the people; thereafter, those so tithed should pay one-tenth of all their interest annually, as a standing law forever (Doc. & Cov. 119:1-5).

III. Reward for Keeping this Law.

1. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of Hosts (Mal. 3:10-11; III Nephi 24:10-12).

IV. Punishment for Failure to Observe this Law.

1. Those who do not keep this law shall not be found worthy to abide among the Saints.
2. And if the Saints do not observe this law, to keep it holy, the land of Zion shall not be a land of Zion unto them (Doc. and Cov. 119:5-7).

Suggestive Truth: An unselfish observance of this law will entitle us to the protection of our heavenly Father and blessings upon our efforts in rich abundance.

Christmas Service

For December 24th there should be prepared special Christmas exercises. Careful attention should be given to the music. Numbers 28, 81, 101, 122, 174, 214, 221, Deseret Sunday School Songs, will be found appropriate. Other Christmas music, however, may be introduced if in accordance with the doctrines of the Church. Let the children give the exercises wherever possible.

Secretaries and Treasurers' Department

George D. Pyper, General Secretary; John F. Bennett, General Treasurer

Program for November Union

1. Unfinished business.
2. Paper on "Weekly Reports."
3. Paper on "Annual Reports."
4. Study of "Jesus, the Christ."

The Echo

You always know what an echo will do;
Whatever you say, it sends back to you.
If you speak gently, with voice low and sweet,
The echo your words and tone will repeat.

If your words are cross and your voice is shrill,
The answering voice sounds crosser still;
Send a pleasant call with might and main,
You will hear a happy shout again.

When we are happy and cheery and bright,
The world around us is sure to go right.
We must be careful of voice and of word,
For they come back—as life's echo is heard.
—Exchange.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Harace S. Ensign, Geo. D. Pyper and Edward P. Kimball

December Union

In the Choristers' department, at the December Union Meeting, it is suggested that a continuation of the discussion on "The Child Voice, Its Care and Treatment," should be had. New men and women familiar with the subject, should be called in to give the talks and assist in the discussions. The subject is a most important one, as evidenced by the opinion of those in a position to know that great harm is being done the child voice by forcing. The motto, "quality instead of quantity" should be the aim.

Music Review for Organists

(By Edward P. Kimball.)

"Paramount Voluntaries for the Organ, Selected and arranged from the works of Standard and Classical Authors," by Thoro Harris. Published by Meyer and Brothers. Price \$1.50. This collection is a valuable addition to the library of any Sunday School. It contains 157 pages of music, 110 compositions by forty-one composers. Some of the most popular compositions from the following composers are well within the technical grasp of the average young organist: Bach, Barnby, Batiste, Beethoven, Braga, Chopin, Clementi, de Lisle, Flotow, Gabriel, Giese, Gounod, Handel, Mirpel, Mozart, Phelps, Phillips, Post, Rossini, Rubenstein, Schubert, Schumann, Spohr, Stainer, Sullivan, Suppe, Tarvis, Verdi, Wagner, Weber, Wels, Harris, Haydn, Heller, Hesse, Himmel, Leybach, Lichner, Lysberg, Mascagni, Mendelssohn (13 numbers). Its contents cover the entire field of music, viz.: operatic, oratorio, songs, etc., and it is particularly rich in pieces suitable for devotional in preludes and sacramental music and also in selections suitable for funerals, Christmas, etc. Bound in boards.

"Modern Organ Classics for Church and Concert Use," selected and arranged by F. Lester Price, published by Meyer and Brothers, Price \$2.50. To quote from the preface of this collection: "In the preparation of Modern Organ Classics, it has been the aim of the compiler to provide music of sufficient variety and suitability for almost any occasion where an organ can be used, and to meet in a single volume every need of student and finished organist. Most of the selections

are of known and acknowledged beauty. While many of them have been arranged and specially written for this work." There are 164 pages and 102 selections. There are eight selections in the end of the book written on three staves for pipe organ in addition to the above, which are all written on two staves only. This collection is to be found in the library of the Tabernacle organists as it is exceptionally good and useful. Bound in elegant and serviceable cloth boards.

This review will be continued next month and this committee will be pleased to answer any questions about books recommended in these columns.

Union Discussion

To what extent is the organist responsible for the success or failure of his school?

1. The prominence of the organist's work.
 - a. When should he lead and direct the thought and attention of the school through his instrument?
2. The obscurity of his work.
 - a. When should the organist retire so as not to make his instrument appear to be of prime importance in the service and yet do the most to promote and achieve the purpose of the service?
3. Can you, as organist, perform successfully your work under the two headings above?
 - a. Have you realized the importance and necessity of being able to do so?
 - b. Have you tried consciously to do so?
 - c. Are you prepared to do so?
 - d. Do you plan your work ahead so as to be able to do so?
 - e. Do you ever consult your chorister, superintendence, officers and teachers to see if they are aware of your desires and plans? Can you do much without their effort? "Knock, and it shall be opened unto you."
4. On the organist rests, in large degree, the success or failure of Sunday School work outside of the class instruction.

Circumstances are different in the different schools, but the organist can understand his relationship to his school,

he can prepare himself for its success,
he can succeed in its success.

"What I can do I ought to do; what

I ought to do I can do; what I can and
ought to do, by the grace of God I will
do."

Sleep, Beloved, Sleep

An Old Lullaby

W. TAUBERT.

Andantino con moto.



1. Sleep, be-lov-ed sleep; Round thee watch we keep; Listen how the rain doth fall,
2. Close thy weary eye; Wind doth rustle by; Hare doth lift a list'ning ear
3. Sleep, till morn a-rise, In yon a-zure skies; Watchdog now hath ceased to bark;



How the neighbor's dog doth call; He hath scented someone straying, That's the cause of
As the hunter's foot draws near; Coat of green is hunter wearing, But the hare is
All is silent, all is dark; Little dove her young is tending Where no hunter's



all this bay-ing, Round thee careful watch we keep, Sleep, be-lov-ed, sleep.
lit - tle caring; Hunter cannot come near by, Close thy weary eye.
foot is wending; Hare is hid in verdure deep, Sleep, my darling sleep.



To live content with small means; to seek elegance rather than luxury, and refinement
rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard,
think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open
heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let
the spiritual, unbidden and unconscious, grow up through the common. This is to be my
symphony.—*Ellery Channing.*

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans

The New Text Book

During the discussion of the new text book, at the meeting of parents' class workers, held Oct. 7, in the Bishop's Building, some very important questions were raised. From the answers were gathered the following helpful suggestions:

1. Is the text book too difficult?

Read the lessons and see. It will make the parent think. That is what it is for. Many people have not learned how to work their minds. The brain is the laziest part of our body. What we need is some thought-stirring; it will do us good. The parents' class text will prove to be a mental tonic. But it is not too hard. Do not let that thought frighten you. Try it. Read it. Study it. Discuss it. The problems will be found plain and simple every day questions.

2. How can we get parents to buy the book?

Well, we are spending four times as much for chewing gum as for books. Our soda water bill is \$800,000,000 per year, to say nothing of "the movies," the candy stores, and a hundred other non-essential luxuries. If we try, it will not be hard to get most parents converted to invest fifty cents in a choice book.

3. What about the Parents' Library?

That should be continued as before. Build it up book by book as the lessons call for various references. Some thirty books are recommended in the back of the text. Part of these have already been purchased. The others should be gradually added to the library; but the great thing is *keep them circulating*.

4. How shall we get young parents out to the classes?

Feed them something worth while when they come.

Welcome them even though they may come a little late. Mothers cannot always get their children to Sunday School and be there themselves for the opening exercises.

Get the parents' text in every home, if possible, and try to have parents study it every Sunday to keep in touch with the class.

Have occasional socials to warm up the community to the work.

Make a personal appeal. Use the telephone. Advertise your work.

Don't preach—teach. Give the class members something to do to help. The best recitation is the one where each one contributes.

An occasional lecture—followed by an open discussion—will be helpful; but do not depend on this method alone. Make the class an opportunity for the members to develop themselves. Now we have books to guide and enrich our work, the discussions need not be barren.

WORK FOR DECEMBER

First Sunday

Uniform program. See Superintendent's Department.

Second (Calendar) Sunday

A safe and sane Christmas.

Third Sunday

"The Needs of the Infant," Lesson V, "Parent and Child," Vol. III.

Fourth Sunday

Lesson VI, "Parent and Child," Vol. III.

Fifth Sunday

Local Sunday.

A WISE MOTHER

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house. The sentiment will find lodgment in the heart of every home-loving person in the land: "The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little fingers upon the window-panes can not shut out the sunshine half as much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years. And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking-chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it is anybody's business."—St. Nicholas.

Theological Department

*Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace,
Edwin G. Woolley, Jr.*

Second Year—Lives of the Apostles

[By Edward H. Anderson]

Lesson 34. Paul in Jerusalem and Caesarea

Before the Sanhedrin. After Paul's arrest, and it had been learned that he was a Roman citizen, he was thrown into jail over night. The next day the chief captain, Claudius Lysias, desiring to know for a certainty why Paul was accused by the Jews, had him brought before the Sanhedrin, having first loosed him from his fetters. The chief priests and their council were commanded to appear to give Paul a hearing (Acts 22:30).

Being set before the Council, the apostle earnestly proceeded to defend himself. His life had been void of offense toward God, and toward men, for he had served the Lord in all things and lived in honesty. He therefore began his defense in these words: "Men and brethren, I have lived in all good conscience before God until this day."

He had no sooner uttered the words, which virtually declared he had done no wrong, than the notorious high priest, Ananias, commanded them that stood by him to smite him on the mouth.

This outrageous conduct and insult on the part of the priest provoked Paul to apply to him the contemptuous but prophetic expression and deserved rebuke: "God shall smite thee, thou whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

This stinging reply brought forth from the bystanders, and doubtless also from the council, this question to Paul: "Revilest thou God's high priest?" The answer which he returned shows Paul to have had great respect for constituted authority; he would not knowingly speak against him who held such an exalted place among the people, even though that man was a lawbreaker and a despot. While he could only hold contempt for the person, he respected the written law and the office. So he replied: "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:1-5; Exodus 22:28; see also

Matthew 17:24-27; 1 Sam. 24:1-7, for examples of respect for constituted authority).

Paul was now in a perilous position, and hence can not be blamed for resorting to a strategy. He saw that the membership of the council were part Pharisees, the popular and progressive party, who believed in the resurrection, angels, and spirits, and the final judgment; and part Sadducees, who believed the spirit dies with the body, and who were the strict observers of the law, the rich, and those of the highest dignity (Josephus "Antiq. of Jews," 13:10:6; 18:1:4). They differed bitterly with each other on these points. So when Paul, who was himself a Pharisee, proclaimed himself a Pharisee, he evidently did so to divide the council, and the scheme succeeded; for, hearing his declaration that he was of this sect, and had been called in question for teaching the resurrection, there was immediately a dissension between the members. The Pharisees, many of whom, let us remember, were not unfriendly to the Christians, arose and cried: "We find no evil in this man. * * * * Let us not fight against God." The council broke up in confusion, which resulted to Paul's advantage. Fearing Paul's hurt, Lysias had the soldiers take him by force from the quarreling and divided council, and bring him into the castle (Acts 23:6-10).

The Love of God for Paul. As on many other occasions, God comforted Paul, for, on the following night, "The Lord stood by him, and said, Be of good cheer Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11; 27:23, 24).

Conspiracy to Kill Paul. While the Lord thus visited and comforted the prisoner, forty Jews conspired, under oath, to kill Paul before they either ate or drank. They told the chief priests and elders of their conspiracy, and sought their aid. Paul's sister's son heard of their scheme which was to have Paul brought to Lysias on some pretext of learning more about him. They would thus have a chance to kill him. The young man told Paul who, through a centurion, notified Lysias of the conspiracy. The discovery of the plot led Lysias at once to transfer Paul, escorted by two hundred soldiers, to Felix the procurator, at Caesarea (Acts 23:12-24), to whom he

wrote an ingenious letter of explanation (Acts 23:25-30).

When Paul was presented to Felix, that dignitary, learning that the prisoner was from Celsicia, said he would hear the apostle when his accusers were also present. In the meantime, Paul was confined in Herod's judgment hall (Acts 23:21-35).

Ananias, Tertullus and the Jews Accuse Paul Before Felix. The record says that in the course of five days, Ananias and an orator named Tertullus, who acted as counsel or pleader, "descended with the elders" to witness against Paul. Ananias held the high priesthood from 47 to 59 A. D., and while he had been accused of complicity in many acts of violence, and sent to Rome, he had so far escaped punishment, and returned to disgrace his office by "rapacity and violence." "It was no uncommon thing for him to send his servants to the threshing floors to take tithes by force, while he defrauded the inferior priests of their dues, and left some of them to die of starvation" (Selbie, Scribner's "Dic. Bible," Vol. 1, p. 91). He later mixed with the Romans, gained the ill will of the Jewish nationalist party, and was murdered by the populace in the great rebellion ending in the siege and destruction of Jerusalem. As Paul had prophesied (Acts 23:3), God smote the whitened wall, and his end was a miserable one.

Tertullus, the counsel, the professional advocate, without doubt an Italian who spoke in Latin, knew just how to flatter Felix with gross compliments and coveted praise (Acts 24:2,3), but in a subtle way hinted that they must be distasteful to so modest a man (v. 4), and then went on to accuse Paul as being guilty of sedition and defiling the temple (24:5-9), to all of which the Jews assented.

Paul's First Defense Before Felix. To the accusation of the Jews, Paul replied with a demand for witnesses to prove the charge (Acts 24:10-21). He said they could not do so. As to heresy he confessed "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets" (v. 14). Felix, who was familiar with the Christians, "having more knowledge of that way" (John 14:6; Acts 24:22), cowardly made excuse and put off his decision, until Lysias, the chief captain should come down, when he promised to "know the uttermost" of the charges against Paul. The centurion was asked to keep Paul, but to let him have liberty, and let his acquaintances come and minister unto him (v. 23).

Paul Before Felix a Second Time. After certain days Felix sent for Paul on the pretense of hearing more from him concerning the faith in Christ. The apostle appeared before him and his wife, Drusilla, who was a Jewess, and who was curious to hear Paul. Paul gave them such a lecture on righteousness, temperance and judgment to come, that Felix was frightened and answered, "Go thy way for this time, when I have a convenient season I will call for thee" (Acts 24:24, 25).

But the procurator, in fact, was hoping for a bribe, and for that reason "sent for him the oftener." The case was put off, however, and for two years Paul remained a prisoner in Caesarea. At the close of this long, silent time, when we hear nothing of the apostle, Felix was succeeded by Portius Festus; and on leaving, desiring to gain favor with the Jews, Felix left Paul in bonds (Acts 24:27).

"The effect of Paul's fearless testimony to the truth before Felix, affords a good illustration of how vice quails before virtue, though the former be shielded by official dignity, and the latter stands in the attitude of a chained prisoner" ("The Apostolic Age," M. I. A. Manual, p. 51).

The Caesarean Imprisonment. It would be interesting to know how the apostle was occupied during this period. He could not have spent the time in idleness. He was at considerable liberty, and treated with marked consideration. The confinement, however, must have been an irksome restraint on the tireless energy of the prisoner. There is no evidence that he wrote any of his epistles which are now extant at this time.

"Yet he may have kept in communication with his churches, and he may have prepared himself by reflection and study for the work of the future, to which he still eagerly looked forward. None can tell how much the world owes to the enforced solitudes of its great leaders. It may be that his Caesarean confinement gave opportunity to the apostle of working out the ideas concerning the person of Christ and the eternal and worldwide purpose of God which his later epistles contain" (Purves, "The Apostolic Age," pp. 234-241).

Lesson 35. Paul Before Festus and Agrippa

Paul Before Festus Appeals to Caesar. About A. D. 59, after Paul's two years' imprisonment under Felix, Portius Festus took the place of Felix as ruler of the province of Judea. On his arrival, he visited Jerusalem, and here the high priest and the leading Jews sought to

induce him to send for Paul and have him brought from Caesarea to Jerusalem for judgment (Acts 25:15). Their idea was to have him killed on the way, as we infer from the record (Acts 25:4). But Festus insisted that Paul remain at Caesarea. With a touch of disdainful dignity, he informed the Jews that it was not customary with Romans to hand over a man to judgment unheard, whatever it might be with the Jews (Acts 25:16). He told the Jews, therefore, that those who desired might go there with him and accuse "this man if there be any wickedness in him" (Acts 25:5).

After ten days, the Jews appeared in Caesarea, and Paul was brought before them, with Festus in the judgment seat. The Jews laid many and grievous complaints against the apostle, but they were unable to prove their charges (Acts 25:6, 7). Paul declared in his own defense:

"Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all" (Acts 25:8). Nevertheless, Festus, answering, asked Paul if he was willing to go to Jerusalem, and there be judged of Festus on these charges. Paul, doubtless realizing the impossibility and hopelessness of obtaining justice in Palestine, made a formal appeal as a Roman citizen to Caesar. Festus, whose attitude throughout (Acts 25:19; 26:24, 31) seemed to have been one of official impartiality, savoring of good natured indifference concerning the technicalities of Jewish controversies, granted the appeal and decided: "Hast thou appealed unto Caesar? unto Caesar shalt thou go" (Acts 25:9-12). Paul was now again remanded to prison to await an opportune time to be sent to the Italian capital to be judged of Caesar Augustus.

Agrippa Becomes Interested in Paul. After a certain time, King Agrippa II, and Bernice his sister, came to congratulate Festus on his entrance into office. After they had visited many days, Festus called the attention of the king to the man which had been left in bonds by Felix. Festus went into detail in relating what had taken place—the trial, its result and Paul's appeal to Caesar; and further that he was now in jail awaiting a convenient time to be taken to Rome.

King Agrippa became interested and expressed his wish to hear the man himself. Then, partly as a compliment to Agrippa, the titular King of the Jews, and also to learn what account of Paul he might send to Rome (Acts 25:26), he arranged that the next day the king and his sister, with Festus, together should hear the prisoner's defense (Acts 25:14-22).

Paul's Defense Before Agrippa. On the following day, the king, Bernice, with the chief captains, and principal men of the city, were gathered in great pomp, and Paul was brought before them. Festus introduced the prisoner, and again called attention to the charges of the Jews demanding that he should die, also to his own decision that Paul had done nothing worthy of death. He desired to learn further, before this body, what he might write to Caesar, for it seemed unreasonable to him to send a prisoner, and without "signify the crimes laid against him" (Acts 25:23-27).

It was then that Paul received a hearing. Before this distinguished audience he now delivered his most famous apology (Acts 26:2-27, see also Acts 9:1-18; and 22:1-16), a classic in history and in defense. He besought Agrippa to hear him patiently, and expressed his confidence in the king as an expert in all the customs and questions of the Jews. He referred to his own life, from the first, in Jerusalem, among his own nation, as an open book. The Jews knew him from the beginning, as a strict Pharisee, and as such he stood even now declaring his loyalty to the historic hope of Israel—"the promise made of God unto our fathers"—unto which promise the Twelve Tribes hope to come, by serving the Lord. He asked them why it should be thought incredible with them for God to raise the dead? He related the thrilling story of his conversion; the command appointing him on his mission to the Gentiles, that they might be turned from darkness to light, receive forgiveness of sins, and be sanctified by faith; and how he had proved obedient to the heavenly vision, and called Jew and Gentile that they might "repent and turn to God, and do works meet for repentance." For this cause the Jews sought to kill him. But he had continued to preach the things which Moses and the prophets said should come:

"That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and unto the Gentiles."

Festus, at this point, exclaimed in a low voice, "Paul, thou art beside thyself; much learning doth make thee mad."

But Paul denied it, saying that he spoke forth the "words of truth and soberness."

He then spoke directly to King Agrippa, appealing to him to hear Jesus of whom the prophets had spoken, and asked: "Believest thou the prophets? I know that thou believest."

It was now that the king made the famous response, so common to many

even today, who know the truth but have not the courage to embrace it: "Almost thou persuadest me to be a Christian."

Paul replied with the fire of missionary zeal: "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

When the assembly broke up, the king, and the governor, and Bernice decided that Paul had done nothing worthy of death or of bonds; and Agrippa expressed the opinion to Festus that Paul might have been set free, if he had not appealed to Caesar. Such an appeal, when once made could not be set aside but must be carried out (Acts 26:28-32). So Paul continued in custody.

Lesson 36. Paul's Journey to Rome, and Labors There

The Storm. Finally, in the early autumn of A. D. 60, it was decided that Paul should be taken to Rome with other prisoners. Every intrigue of the Jews had been brought into play to prove him guilty of some crime. But Felix, and Lysias, and Festus and Agrippa, and even the Jewish Sanhedrin, had found him innocent of any capital crime. It was not probable that the tribunal to which he had appealed—that of the contemptible Nero,—could do otherwise than exonerate the prisoner from any legal charge.

The company were dispatched to Italy under the charge of Julius, a centurion of the Augustan cohort—soldiers that belonged to the Augustini, who were veterans originally enrolled by Caesar Augustus as his body guard. From what took place on the famous journey, we shall see, at least, that Julius was a sensible and kindly man. Luke (Acts 27 and 28), and Aristarchus who was a Macedonian of Thessalonica, were in the company, which was composed of 276 people (Acts 27:37). The trip is therefore described with a minuteness which only an eye-witness could give. It was in the fall of the year, probably August, and approaching the time when, on account of the weather, ancient navigation was nearing its close for the year.

Sailing from Caesarea, they touched first at Sidon. Here Julius courteously gave Paul the liberty to go to his friends to refresh himself. And this was a great courtesy for Roman soldiers were responsible with their own lives for the security of their prisoners. From this arose the custom of keeping the prisoners safe by chaining them, with a long but light chain, by the right wrist to the left wrist of the soldiers who relieved each other in turn. One can imagine the

fearfully trying ordeal this persistent bondage must have been to the prisoner, and hence how welcome must have been the words of Julius when he "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself" (Acts 27:3). From Sidon they sailed first north toward Tarsus, then west along the coast to Myra in Lycia. There the company found and boarded a new ship, an Alexandrian merchantman, perhaps a corn ship, bound for Italy.

The wind was unfavorable, and they sailed many days before they reached Salmone, lying on the east end of the island of Crete. Thence they came to Lasea which lay at the south center of the island. Much time was spent there, for sailing was dangerous. It was here that Paul warned them that if the voyage was continued it would be at the peril of their lives. But his warning, unfortunately, was unheeded, and the greater number advised going at least to Phenice, near the west end of Crete. Therefore, they set out, sailing westward close to the southern coast (Acts 27:3-13).

However, they did not reach Phenice, for the Euroclydon or Euraquilo, a tempestuous wind, of a typhonic nature, descending from the heights of Crete, struck the vessel and drove it out to sea; the storm continued for many days with neither sun nor stars, with such severity that all hope of being saved was abandoned by those on board (Acts 27:14-20). "They were famishing wretches in a fast sinking ship," says Farrar, "drifting, with hopes that diminished day by day, to what they regarded as an awful and a certain death" ("Life and Work of St. Paul," chapter 43, p. 569).

Paul's Moral Ascendancy. Paul, in this desperate crisis, relied upon the Lord, who inwardly enlightened his soul, in answer to his prayer. It was revealed to him by an angel of God, whom Paul served and believed, that he must be brought before Caesar; and further that no man in the company should lose his life. Paul told the company, and after having censured them for not taking his counsel to remain at Lasea, he bade them be of good cheer, for while the ship would be lost, and they be cast upon an island, no man of their company should perish (Acts 27:21-26).

The storm continued for fourteen days more, during which time, as appears from the record, all fasted. On one occasion the sailors were about to abandon the ship in a boat, but Paul, seeing it, said to the centurion and the soldiers: "Except these abide in the ship, ye can not be saved." The sailors obeyed, cut

the boat's rope, and let it fall into the sea. Paul having first given thanks to God, in presence of them all, again cheered them and bade them eat, which they did and felt more hopeful and refreshed. They lightened the vessel by casting out the wheat into the sea, and then as day approached they ran the ship aground. The violence of the waves broke the hinder part of the vessel. Seeing their dilemma, the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. Here another terrible danger confronted Paul and his fellow prisoners. But Julius came to the rescue, not wishing to have Paul's life endangered more, and notwithstanding the stern, rigid and unbending requirements of the Roman law relating to prisoners. He wished to show his gratitude to Paul, who had really saved them all so far, and so forbade the design of the soldiers. He therefore bade every one who could swim, of that starved, shivering, drenched and weather-beaten company of nearly three hundred soldiers, sailors, prisoners, and passengers who stood that November morning on the desolate and surf-beaten shore of Malta, to cast themselves first into the sea and get to land. This they did, and the remainder followed on boards and broken pieces of the ship. All escaped safely to land (Acts 27:27-44). How many joined with Paul in thanks to God for their lives, through all the perils of that month of tempests, we are not told; but doubtless some in that number there may have been.

In Melita—Miracle of the Viper's Bite. After landing, the shipwrecked company learned they were in Melita, or Malta, an island about sixty miles south of Sicily, which has an area of about ninety-five square miles, being seventeen miles in length and nine miles at its greatest breadth. Its circumference is about sixty miles. It is at present very thickly populated, since there are said to be 2,000 persons to each productive square mile. Napoleon Bonaparte took possession of the island in 1798, but the inhabitants soon revolted against French rule. The island was then taken by the English, in 1800, which action was confirmed by the Treaty of Paris, in 1814. The inhabitants, in Paul's day, were of the simple Punic, or Carthaginian race, mingled with Greek settlers, all being under Roman dominion.

The barbarous natives received the shipwrecked men, who were wet and benumbed, with no little kindness, and kindled a fire to warm them and to dry their clothes. With his usual activity Paul was busy gathering fuel. As he laid

a bundle of sticks on the fire, a torpid viper, doubtless revived by the heat, jumped out of the bundle and "fastened on his hand." Seeing the venomous serpent hang to Paul's hand, and observing that he was a prisoner, the simple natives said among themselves that he must be a murderer who, though escaped from the sea, was suffering a just vengeance on land (Mark 16:18). But Paul shook off the snake into the fire, and felt no harm. The viper's bite was considered a cause of sure and quick death, and they looked for Paul to swell and fall dead suddenly. After waiting a long time, and seeing that no dangerous result followed, "they changed their minds and said he was a God" (Acts 28:1-6). Venomous serpents have now entirely disappeared from Malta due to the intense cultivation of the land, and to settlement by so many people.

The Healing of Publius' Father. For three months, until the beginning of February, Julius, the centurion, and his companions lived in Malta and were treated with the utmost courtesy and consideration. Now, there was the Roman ruler or chief man of the island, whose name was Publius. He received them and lodged them for three days. His father lay sick with a fever and a bloody flux. Paul, as is and was the order in the Church of Christ, went into the sick man's chamber, prayed by his bedside, laid his hands on him, and through his administration this man and many other sick were healed. By this we see that Paul lost no opportunity to administer in the ordinances of the gospel; and during the months they remained with the natives we may be sure that he let no opportunity go by to preach the word of the Lord. We learn also from the incident that even non-members of the Church who exercise faith may be healed when administered to by a servant of the Lord having authority. Paul made a favorable impression upon the natives who continued to show him and the company respectful consideration.

Having lost their all with the loss of the ship, the company were in great need of material help. This was given freely by the kind people of the island who not only showered on them many honors, but gave them abundantly such things as they needed for their personal comfort.

The Journey Continued. In the beginning of February, A. D. 61, after Paul's three months' sojourn with the inhabitants of Malta, the sea was again open to navigation. The company therefore sought another Alexandrian ship which had been fortunate enough to escape the

storm, and had safely wintered in the harbor of the island. This ship, named "Castor and Pollux," they boarded and set out for Syracuse, on the southeast coast of Sicily. Here they remained waiting for favorable winds three days; proceeding they came to Rhegium, in the toe of Italy. Thence on the west coast of Italy they proceeded north to the lovely bay of Peteoli, near Naples. In this place they found members of the Church who desired them to remain with them for seven days, which they did, privilege being granted by the kindly disposed Julius. "Here they rested in one of the loveliest of earthly scenes, when Vesuvius was still a slumbering volcano, clad to its green summit with vines and gardens. Paul could not have looked unmoved on the luxury and magnificence of the neighboring towns. * * *

* * * * * Within easy distance were the little towns of Pompeii and Herculaneum, little dreaming as yet, in their Greek-like gaiety and many-colored brilliance how soon they would be buried by the neighboring mountain in their total and sulphurous destruction" ("Life and Work of St. Paul," Farrar, chapter 44, pp. 555-6).

In beautiful Peteoli, where the gospel had doubtless been preached by unknown missionaries, showing how the faith had spread throughout Italy, even at this early period, Paul was thus permitted to spend seven peaceful days, free among brethren (Acts 28:11-14).

Paul's Arrival at Rome. At the close of their seven days' of joy, they sailed northward again for Rome, which lay only a distance of one hundred and forty miles. The stay at Peteoli made it possible for news of Paul's arrival to reach Rome, and when the brethren there heard of their coming, delegations of Christians came to meet them as far as the market of Appius, or Appii forum, some forty-three miles from the capital; and again at the "Three Taverns," some ten miles further on. We cannot doubt that Paul, famishing for human sympathy and affection, was cheered by the welcome of these warm-hearted brethren, for when he saw them "he thanked God and took courage" (Acts 28:15).

Paul's long dream to enter Rome, and the promise of the Lord in the storm to him, were accomplished; and so it was that in March, A. D. 61, in the seventh year of the reign of the tyrant Nero, he entered the Imperial City. "How many a look of contemptuous curiosity," says Farrar, "would be darted at the chained prisoner and his Jewish friends as they passed along with their escort of soldiers!"

The charge of his kind centurion now ended, Julius would doubtless neither neglect nor forget the great servant of God, his prisoner, to whom he owed not only his own life and safety, but also the lives and safety of all the men entrusted to him. He delivered the prisoners to the captain of the guard, or the prefect of the Praetorian guard, who, it is generally conceded by commentators, was the upright, humane, honest and soldierly Afranius Barrus (Phil 1:13). Paul, under his care, was suffered to dwell by himself with a soldier that guarded him (Acts 28:16). Afterwards he was allowed to hire a dwelling, in which, though still in chains, "an ambassador in bonds," as he wrote (Eph. 6:20; Phil 1:13), he lived during the following two years during which his trial was pending (Acts 28:30, 31).

Paul's Ministry in Rome to the Jews. The liberty which Paul enjoyed in Rome, though he were in bonds, enabled him to pursue his ministerial work. He lost no time in calling in the chief of the Jews to explain how he came to be there, on an appeal to Caesar against his own people (Acts 28:17-20). He explained that he had done nothing against the people nor customs of their fathers, and yet he was delivered into the hands of the Romans a prisoner from Jerusalem. He had called them, for this reason, to explain to them why for the hope of Israel he was found with chains. The Jews assured him they had neither received letters nor heard any evil about him, but they added that concerning the Christians they knew "this sect was everywhere spoken against."

They accepted his invitation to hear what he had to say. He told them to set their own time for a hearing, which was done. Many came to his lodging, and he expounded the Kingdom of God and sought to persuade them concerning Jesus, out of the law of Moses and the prophets, from morning till night. He wished, as he had always desired, to offer the Gospel first to the chosen race. The result, however, as before, was disappointing. Some of them believed, but the great majority who heard him, out of the 60,000 Jewish residents then in Rome, with its population of two millions, were indifferent to his message of salvation, and hurried away, with "great reasonings among themselves" (Acts 28:21-24; 29).

Paul Again Turns to the Gentiles. Paul now bent his efforts upon preaching to all, Jew and Gentile, who could be brought to his dwelling and under his influence. Before he dismissed the Jews, however, he addressed them with the

energy of the younger Paul, applying to them the passage in Isaiah 6:9-10, once used by Jesus (Matt. 13:14, 15) which prophetically declares that they should not see nor hear, because they would not, and that their blindness and deafness were a consequence of the grossness of their hearts. He then exclaimed, with strong emphasis: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:24-28).

For two whole years Paul continued to preach, with all openness of and without molestation the true and saving religion of Jesus Christ, in the great city of Rome, in the midst of its luxury and idleness, its military splendor and love of pleasure, and amidst Nero's increasing tyranny and debauchery. No notes of danger from Nero were yet heard, by the humble but energetic prisoner, of the persecution soon to overwhelm the believer. "While the world gazed in wonder at the splendid horrors of Nero's rule," says Purves, "the obscure prisoner, waiting at his bar, with equally obscure co-laborers, was spreading quietly through the capital and even into the imperial guards and household the peaceful and pure religion of the divine Redeemer."

Conclusion. Of Paul's life, thereafter, whether he was freed and visited Spain and even the British Isles and was arrested a second time, the record of the Acts is silent, and we must turn to the "epistles of the captivity," written during Paul's imprisonment in Rome, for whatever information we have on these and other points, or the account of the growth and expansion of the Church, and for items of his own life. These epistles are documents of high value for information on the history and further growth of Christianity: Ephesians, Philippians, Colossians, Titus, and first and second Timothy. The latter epistle contains the last words of the great apostle which inspiration has preserved, and was written just before his supposed martyrdom on the Ostian Way, the date of this event being set by Harnack as early as A. D. 64, and by Lightfoot as late as A. D. 68.

Fourth Year—Jesus the Christ

[By James E. Talmage.]

LESSONS FOR DECEMBER

Lesson 46. Part of Chapter 39 (For First Sunday in December.)

1. Cite what you consider the most definite and impressive Book of Mor-

môn prophecies concerning the mortal birth, life, and atoning death of Jesus Christ.

2. Summarize the calamities on the Western Hemisphere signalizing the Lord's death. Discuss the import of the Voice from heaven on this occasion.

3. Discuss the first visitation of the risen Lord, Jesus Christ, to the Nephites. Consider reverently the proclamation of the Eternal Father concerning His Beloved Son. Give the scriptural account of the calling of the Nephite Twelve.

4. Emphasize the Lord's warning against the spirit of contentious disputation in matters of doctrine. Illustrate specifically in the matter of baptism.

5. Explain how the Mosaic law was fulfilled in the Lord's ministry and atoning death. Demonstrate from His declarations to the Nephites that Jesus Christ was in truth the Jehovah of Israel. Compare the Sermon on the Mount with the similar discourse spoken to the Nephites. (Consider with care Note 2 following Chapter 39.)

6. Consider the angelic ministrations to the little ones among the Nephites on the occasion of the Lord's first visit.

7. Consider the institution of the Sacrament (of bread and wine) among the Nephites.

8. What were the Lord's teachings concerning the importance of prayer being made to the Father in the name of Jesus Christ? Explain the import of these instructions. Detail the ordination of the Nephite Twelve.

Lesson 47. Part of Chapter 39

(For Second Sunday in December)

1. Detail the incidents connected with Christ's second visitation to the Nephites. Show the superiority of the Nephites over the Jews in the matter of faith. And the results thereof. Consider the significance of the rebaptisms administered among the Nephites at this time. (Note in this connection addition to Note 3, p. 744, in third edition of the text book.)

2. Discuss the Lord's teachings to the Nephites respecting the appointed mission of the Gentiles. Cite Book of Mormon prophecies concerning the then future discovery of the Western Continent by Columbus, the coming of the Pilgrim Fathers, the establishment of the American nation, and the yet future destiny of the nation. (Consider in this connection p. 754, and Note 5, p. 757 of text book.)

3. Describe the visit of Jesus Christ to the Nephite Twelve in answer to their supplication in His name. Show the sig-

nificance of the name of His Church as authorized by Him.

4. Discuss the past and present status of "The Three Nephites," who were endowed with the special blessing as was John the apostle, to remain in the flesh, and to minister in the promulgating of the Gospel among men, until the Lord's yet future advent.

5. Consider the growth and development of the Church on the Western Continent following the visitations of the resurrected Christ.

6. Discuss the apostasy and destruction of the Nephite nation. Show the fulfilment of prophecy in this occurrence, and the predicted time thereof.

7. Describe the hiding away, for purposes of preservation, of the ancient records, in part now published to the world as the Book of Mormon.

Lesson 48. Chapter 40 (For Third Sunday in December)

1. Cite Bible prophecies relating to the general apostasy that would follow the period of apostolic ministry. Show that this falling away began during the life and ministry of the apostles.

2. Distinguish between "apostasy from the Church" and the "apostasy of the Church."

3. Distinguish between internal and external causes conducing to the apostasy of the Primitive Church.

4. Compare as to time the cessation of direct revelation on the Eastern and on the Western Continent, so far as the scriptures warrant our drawing inferences or conclusions on the subject.

5. Give an account of the rise of the Church of Rome. Briefly state the essential points of the false doctrines of transubstantiation and supererogation. Cite proofs that the Church of Rome had become apostate preceding the so-called "Reformation."

6. Summarize the work of Martin Luther and his colleagues in furthering the so-called "Reformation."

7. Define "Catholicism" and "Protestantism." Give an account of the origin of the Church of England. Cite the official declaration of the Church of England respecting the universal apostasy from the Church of Jesus Christ.

8. Show the working out of the purposes of God in the discovery of the Western Continent by Columbus, and in the immigration thereto of the Pilgrim Fathers and those who followed them.

Lesson 49. Chapter 41 (For Fourth Sunday in December)

1. Explain Joseph Smith's perplexity over the prevailing sectarian strife in the

days of his youth. What led him to inquire directly of the Lord? State the immediate results. What is meant by the "Great theophany?" Cite all recorded earlier instances of personal declaration by the Eternal Father concerning His Son, Jesus Christ.

2. What is the "Dispensation of the Fulness of Times?" Give the account of its inauguration.

3. Discuss the several visitations of Moroni to Joseph Smith, and the import thereof.

4. State what you know of the restoration of the Aaronic Priesthood in the current dispensation. Of the restoration of the Melchizedek Priesthood.

5. Discuss the organization of the Church of Jesus Christ of Latter-day Saints. Show the importance of the name, or title, by which the Church is distinguished. Show the consistency of the Church's claim to divine authority, with respect to the restoration of both the Aaronic and the Melchizedek Priesthood.

6. Give instances of modern revelation received directly from Jesus Christ. Cite particularly the personal manifestation of Jesus Christ in the Kirtland Temple. Consider the ministry of other heavenly visitants in that temple.

7. Show that Jesus Christ is today directing the affairs of the Church bearing His Name.

8. Consider Note 6, p. 779, added in third edition of the text book.

Lesson 50. Chapter 42

(For Fifth Sunday in December)

1. Cite Bible scriptures relating to the Lord's yet future advent.

2. Give (a) Book of Mormon predictions; (b) Pearl of Great Price prophecies; and (c) Doctrine and Covenants scriptures relating to the same assured event.

3. What has the Lord said respecting the actual time of His coming? As to the preceding signs? As to the conditions associated with His advent?

4. Explain the scriptural designation of the time of the Lord's yet future advent as both great and terrible.

5. Explain the significance of "today" and "tomorrow" as applied by the Lord in modern revelation.

6. Distinguish between the Kingdom of God, and the Kingdom of Heaven, as made definite in latter-day revelation.

7. Discuss the topic, "The Millennium."

8. Discuss "The celestial consummation."

9. What is your individual testimony as to the mission and status, past, present and future, of JESUS THE CHRIST?

Second Intermediate Department

Horold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—The Book of Mormon

LESSONS FOR DECEMBER

[Arranged by Elder H. G. Reynolds.]

(First Sunday)

Uniform Fast-day Lessons. (See Superintendents' Department.)

Lesson 38

(Second Sunday)

Pupils' text: "The Story of the Book of Mormon," Chapter 49.

Teacher's text: "Book of Mormon," Fourth Nephi, and "The Story of the Book of Mormon," chapter 49.

The Nephites enjoy perfect peace.

Review some of the great blessings the people received during the Savior's visit. Mention the great blessings received by the children, and the many miracles performed by Christ through the faith of the people. What power was bestowed upon those who believed and were baptized? What ordinance was established by the Savior that should keep them in His remembrance?

What changes had come upon the face of the earth physically since the crucifixion of the Savior? These changes brought about new conditions and the people were engaged in constructive work, in building bridges, roads, re-constructing old cities, etc.

Many cities were covered with water, and mountains were thrown up in places which were plains.

The text covers two hundred years of history, and so briefly told it leaves much to our imagination. For instance, verse 5 tells of the miracles performed by the disciples in the name of Jesus. They were able to do all these things because of the great faith among the people. Contrast with the trials encountered by the Apostles of Jesus on the other continent, who met much unbelief and comparatively little faith, and who were bitterly opposed by their enemies (See Acts of Apostles in New Testament).

The Nephites evidently successfully lived for nearly two hundred years what is known to the Latter-day Saints as the United Order. They had all things in

common among them, there being no rich nor poor in all the land. The love of God and the keeping of His commandments brought about this condition. They were united in temporal as well as spiritual things, which enabled them to rapidly build up their cities, and also to people new districts. Nothing would be impossible to a people under such conditions, all trying to help each other, and each one loving his neighbor as he did himself. The Apostles of Jesus, after His ascension, sought to establish such a system at Jerusalem (See Acts 4:34, 35). We are led to understand, however, that this condition did not long prevail there. It is also said that the Incas of Peru were practicing a similar system at the time of their discovery by the Spanish, about 1530 (See Prescott's "Peru," Vol. I, page 63).

The perfection to which the Nephites attained during this most happy period was the natural result of following the Gospel plan. People inspired by the love of God love peace, live harmoniously together, and work for the common good.

Lesson 39

(Third Sunday)

Pupils' text: "The Story of the Book of Mormon," Chapters 50 and 51.

Teacher's text: 4th Nephi.

Review the conditions which prevailed during the two hundred years after Christ. How did the people feel toward each other and how were they blessed of the Lord? What Church did they all belong to? Whom did Christ choose to lead the people and administer unto them? How were the three apostles who did not taste of death, engaged?

During the last two hundred years the people no doubt were greatly multiplied and many new cities were built. The people had spread over the face of the land. Think of the growth of this nation during the last two hundred years!

Topics for Assignment:

1. Division and apostasy.
2. Persecution of the believers.
3. Lamanites and Nephites.
4. Gadianton robbers.
5. Records hidden.
6. Mormon chosen commander.
7. Nephite victory.
8. Preparation for war.
9. Victory.
10. Mormon gives up command.

11. Nephites go to battle against Lamanites.
12. Mormon again takes command.
13. The final battle at Cumorah.

The persecution of the three Nephites might be illustrated in Alma's and Amulek's escape from prison, the story of the three Hebrew children (Daniel 6), and the persecution of the saints and martyrdom of the believers in Ammonihah.

During the time of peace the people had been known as the Church of Christ, but now the old names of Nephites, Lamanites, etc., were again taken up.

Recall the motives of the Gadiantonites. What caused so much wickedness among a people who had enjoyed the blessings of the Gospel, and lived in peace, all things being common among them? Contrast the happy condition prevailing during the years of righteousness and at time of our lesson.

Draw attention to the great care that had always been taken of the sacred records from the beginning and that this was the first time that a righteous man could not be found to take charge of them. Ammoron must have been a very old man when he buried the plates. Read Ammoron's instructions to Mormon with regard to the records, and the great responsibility placed upon him.

It would be well to use a map to show the movements of the armies, and the entire region extending from the river Sidon, in the land of Zarahemla, to the hill Cumorah in New York.

Show the great faith exhibited by Mormon.

Mormon's hope in leading the Nephites was, possibly, that they should be brought to repentance, either by being humbled by their enemies or by the mercies of God in delivering them; but when he saw them boasting in their own strength and swearing to have revenge, his righteous soul was grieved and he stood aloof from them.

Where was the land of desolation? Why was it given that name by the Nephites? Read 2nd Epistle of Mormon to his son Moroni (Moroni Chapt. 9).

Note the removal of the records by Mormon.

Point out Mormon's great love for his people, which caused him to lead them again in battle.

Read Samuel's prophecy of these events (Helaman 13:5-10). Show that repentance and humility would have saved the Nephites from the great destruction coming. Note that Mormon, at this point, was about 74 years old and his whole life had been spent amid scenes of strife and bloodshed.

Picture more vividly the awful fear of

the Nephites waiting for their enemies to fall upon them. Why should the wicked fear to die? Have Mormon's lament over his people who had fallen, read in the class.

Show that sin is a sure road to destruction.

Lesson 40

(Fourth Sunday)

It is thought advisable to give one lesson on Moroni. The text for both pupils and teachers will be found in Mormon 8th to 10th chapters.

If a lesson has not already been given on the Jaredites, it would be well, in this lesson, to take up the Jaredite record. See "The Story of the Book of Mormon," Chapters 78-82.

Lesson Setting: The lesson covers a period of about thirty-five years, from the final battle to the last writings of Moroni. The Lamanites moved southward after the great battle at Cumorah, no doubt for the reason that the great destruction of cities and slaughter of the people had all taken place in North America. The few Nephites who were spared (only twenty-four in number) had fled southward and most probably joined the Lamanites, or were put to death by them. Thus Moroni, we suppose, was alone, and he remained somewhere near Cumorah to finish his record.

Lesson statement: (To be assigned to the pupils, with the exception of the 5th topic).

1. Moroni in charge of the records (Mormon 8:1-14).

2. Coming forth of the Book of Mormon foretold by Moroni (Mormon 8: 15-32).

3. Jaredite record abridged (Moroni 1st chapter).

4. Moroni records some of the teachings of Christ (Moroni 2nd, 3rd, 4th and 5th).

5. Teachings of Mormon to his son Moroni (Moroni 7th and 8th chapters).

6. Moroni's farewell words (Moroni 10th chapter).

Suggestions: Topic 1. Moroni is mentioned by Mormon as one of the generals in the battle at Cumorah (See Mormon 6:11-12), and one of the twenty-four survivors. "He wrote the concluding portions of the Book of Mormon from the commencement of the 8th chapter of Mormon to the end of the volume, including the book bearing his own name and the abridgment of the history of the Jaredites, known as the Book of Ether."

Topic 2. Show how Moroni's words were fulfilled in the coming forth of the

Book of Mormon. Dwell on the great faith in Moroni as expressed in the 26th verse, also on his foreknowledge of the condition of the religious world when the book should be given to the world.

Topic 3. How did the Nephites come into possession of the Jaredite record? (See Mosiah 21:25-28). What is meant by an abridgment? The Book of Ether contains the abridged record of the Jaredites. Our future lessons will deal with that people.

Topic 4. Moroni evidently studied the writings upon the plates in his possession, and the teachings considered to be most precious he recorded in the limited space he now had on the plates. Compare the blessings on the bread and wine with those given in the Doctrine and Covenants.

Topic 5. These two chapters should be carefully studied by the teacher, and those passages marked which might best be impressed on the class. Note particularly Mormon's teaching in regard to baptism of little children (Mormon chapter 8). Compare with teachings of our Church, and those of other sects.

Topic 6. We understand that Moroni lived about 35 years after the final battle at Cumorah. Note the testimony he bears to those who shall receive the Book of Mormon (Moroni 10:4, 5). Give instances showing how this has been verified in these days. Following is from the Dictionary of the Book of Mormon: "In the course of nature, Moroni died, and in the Lord's due time he was resurrected. The sacred records and other holy things, buried in Cumorah, still remained in his care. On him the duty fell to watch that no unsanctified hands disturbed their rest. When the time set in the councils of heaven for their translation came he delivered them to the instrument chosen by the Holy Ones, Joseph Smith, the prophet, who, when he had accomplished his work, returned them to Moroni, who still keeps ward and watch over these treasures."

Lesson 41

(For Fifth Sunday)

A Brief Review of the Book of Mormon.

The pupils are now leaving the Book of Mormon and will likely not study this sacred scripture as a text through the remaining courses of the Sunday School.

It is hoped that the pupils during the past year, have had created within them a love for these sacred records, such as will lead them, in later years, to read and contemplate the glorious truths contained therein.

In this review, time will only permit a few leading questions, which should be carefully prepared by the teacher.

The pupils before leaving this class, should know something about the origin of the early inhabitants of America, the reason they came to this country, the division of the colonies, God's dealings with them, and how we of the present day received the records of the history of these people.

The index to each chapter in "The Story of the Book of Mormon," will assist the teacher in preparing a list of questions.

Fourth Year—Old Testament

LESSONS FOR DECEMBER

Owing to a lack of space nothing more than an outline can be given this month. It is therefore imperative that teachers amplify the notes and make their lessons as inspirational as they can. Try to interest pupils in the Holy Scripture so they will desire to read it as God's word to His people. The topics here noted are merely suggestive but in general should be helpful to teachers.

Lesson 78. How we Came to Have a Bible

Sources of Our Bible. (See Teacher's Help).

1. Tradition.
2. Legends.
3. Old Record Chest.
The Oldest Manuscripts.
1. The Oldest Bibles in the World.
2. The Vatican Manuscript.
3. The Sinaitic Manuscript.
Ancient Versions.
English Versions.
1. Wycliff.
2. Tyndale.
Translations.
1. King James.
2. Inspired.

Lesson 79. The Bible in the Making

The Holy Scripture or Bible as we have it today was a very long time in the making.

Ancient literature that we know very little about is very freely quoted. The style of the first chapters of Genesis is of a very finished literary style showing that earlier attempts, folk-lore, legends, etc., had preceded. Behind all this there was a religious people. These people in expressing and recording their ideals and history gradually built up a sort of literature. This is of first importance.

Second, there were some parts of this literature that were better than the other; that is, it was more elevating, spiritual or inspired than the other. This came to be respected as authoritative.

In the dim past there was a society or small party inspired, organized and guided by God's Spirit that grew into a community guarding and treasuring His word. This society was the Church. His word forms the Bible.

"The Church stands behind the Bible. The Jewish Church stands behind the Old Testament. The Christian Church stands behind the New Testament. The law and the prophets and the Psalms did not drop promiscuously into the world. The Lord selected a certain religious society in which these books grew and were written and selected and preserved and transmitted for the world's good. Our Lord did not first give us the Gospels and Epistles and then appoint apostles and disciples to lecture about them. He first founded a divine society, the Church, and at His ascension He left the world not the Gospels and Epistles, but this divine society with its fellowship and its mysterious, spirit-guided life and afterwards, as the occasion arose, the members of this divine society were inspired to write these Gospels and Epistles." Smyth's "The Bible in the Making."

The Prophets, Wise-men and Apostles always were in close touch with the Church and with God in their day. In His Divine providence God selected men to give His will to the people. Some of these were greater than others; that is, were more devout or in closer communion with the Lord, others were commonplace, some more righteous than others. Thus the religious history and literature grew up together. There was a gradual selecting of the highest and best. Much literature of great value was lost as we know from the translations of ancient papyrus forming a part of "The Pearl of Great Price," but slowly, unconsciously, gradually was a collection made with the influence of the Holy Spirit working on men's minds, helping them select the best and most valuable as a spiritual guide. This collection is known as the Holy Bible.

Try to picture a small community devoted to Jehovah. Trying to understand Him and serve Him yet surrounded by unbelievers, people with little moral standard, with wild traditions and living on the scant herbs of the ground, worshiping idols and having barbarous customs. In the multitude of unfavorable conditions listen to the plaintive teach-

ing of the patriarch, "Jehovah, Jehovah. A God full of compassion and graciousness, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty."

"What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

To understand the beginning of scripture place yourself in the weird surroundings of Ancient Israel and picture the life, the striving for God, the writings, the teachers, the authority of the day and gradually you can understand how the scripture was built up.

In this 20th century our Church is building up a literature as ancient Israel did. Draw a parallel between our writings today and the ancient Nephite and Israel writings of many centuries ago. The children will appreciate the similarity and can be led to see how from a spiritual and conscience aspect, they have a grip on men's minds.

This consciousness of divine origin and compelling power is emphasized in Christ's ministry. He taught the Old Testament as true, accepted it as a preparation for the New Dispensation.

Lesson 80. Do You Read the Bible?

Every man has a higher something in him than his physical nature, something higher than his intellectual powers—a spark of the Divine nature which animates his being and his relations with his fellows. This spark of Divinity can be warmed up by a breath of the Holy Spirit or may be dulled almost to extinction by neglect and sin. To those in whom it is encouraged the noblest manhood is developed, a human soul with charity, compassion, righteousness, and all beautiful qualities. To bring about this condition, in the world, the Bible is given. To develop the devotional, reverential, spiritual qualities of the race. The heart qualities of man are the ones to which the greatest appeal of the scripture must be made. Reverential prayer, guidance of the Holy Spirit with honest intent and purpose toward God and our fellows. Thus reading the scripture we will be taught loving faith in God and His purposes.

Some attention to the content and arrangement are necessary to a perfect and complete understanding of the Bible. This we would call the intellectual part of our reading. It is difficult to separate them yet a distinction must be made between the Spiritual and Intellectual

reading. For instance, in reading the Beatitudes we might understand their meaning; critically and coldly we might scan them, noting their inter-relationship, the sequence of events, etc.; this would be intellectually reading. The beauty, the significance, the moral quality, and our adoring love responding to the tender compassion and great human insight of Diety in the Savior's words would be the Spiritual reading.

In reading it intellectually we must realize the fact that the Bible was written by many authors covering a long period, often under different circumstances and for different purposes, yet their writings were collected as if one writer had compiled them. In the general arrangement little attention was paid to the difference between the poetry, drama and chronology. Therefore in reading the Bible some of these things might well be taken into account so that we can understand their purport. A little study into these conditions will help very materially in a fuller and more complete understanding of the Spiritual phase if too much attention be not given to it.

In studying with the heart-spiritually

1. Approach the subject with reverence.
2. Open your mind to the beautiful truths.
3. "Seek and ye shall find."
4. "He that lacketh wisdom let him ask of God."
5. Study regularly, and prayerfully.

In studying with the mind—intellectually

1. Take pains.
2. Feel that you are the one you are reading about. Put yourself in his place.
3. Use common sense. Don't jump at conclusions.
4. Don't be one sided.

Study some passages with these ideas in mind:

"We search the world for truth. We cull
The good, the pure, the beautiful
From graven stone and written scroll
From all old flower fields of the soul;
And weary seekers of the best
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read."

—Whittier's Miriam.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament Stories

[Prepared by Josiah Burrows.]

Lesson 34. Nehemiah

(For Second Sunday in December)

Text: Nehemiah, chapters 1 to 6.

Our lesson deals with a period when most of the children of Israel were in captivity in Babylon. Nehemiah, a noble Hebrew patriot, held the prominent position of cup-bearer to Artaxerxes, King of Persia. His duties were required in the beautiful palace of Shushan, where he was surrounded by ease and luxury.

One day Hanani and some messengers arrived from Jerusalem, and reported to him the distressed condition of the Jews who had escaped the captivity and were still in Judea. They said the people were in great affliction and reproach, that the walls of Jerusalem were broken down, and the gates burned. Nehemiah was so depressed by this report that he sat down and wept, and mourned and fasted

for several days. He then offered a beautiful and impressive prayer to the Lord asking for forgiveness for the sins of his people, and that he might find favor in the sight of the king.

The king soon observed Nehemiah's sadness, and inquiring the cause of it, learned from Nehemiah the deplorable condition of Jerusalem and its people. After again praying to the Lord, Nehemiah asked the king that he might be permitted to return and rebuild the city.

The king granted his request and Nehemiah at once departed for Jerusalem where he remained three days.

One night he quietly left his abiding place, and silently rode through the city. What must have been his thoughts, remembering the city's past beauty and greatness, to find its buildings decayed, its wall broken down and its gates burned!

In the morning he addressed the people, and made such an earnest and impressive appeal to them, that they became thoroughly aroused, and promptly responded to his plea to arise and rebuild the wall.

He carefully organized the people and established the support of all. Priests and people, rulers and nobles, servants and strangers all were entreated to engage in this great enterprise. And as the work progressed what a grand and animated spectacle it presented to behold these three miles of wall crowded with busy companies of ungrudging laborers, all united in the same great work.

The work was performed, however, amid much opposition, which came principally from the mixed and idolatrous tribes, by whom Jerusalem was at this time surrounded, and who sought by ridicule and persuasion, to spread discouragement and division among the workers by prophesying failure. As evidence of this, observe the sarcastic utterance of Tobish the Ammonite: "Even that which they build, if a fox go up, he shall even break down their stone wall."

At times the work was fraught with so much danger to the workmen, that a watch was set day and night, and a portion of the people were armed with swords, spears and bows, to guard against attack.

Notwithstanding all these discouragements and obstructions, the brave soul of Nehemiah never quailed; the wall rose like a thing of life, every new day marking progress, and in less than two months the holy city was girded round with its defences, and its ten massive gates set up.

After the completion of the wall Nehemiah appointed his brother Hanani and Hananiah, to have charge over Jerusalem; later the feast of tabernacles was observed, a solemn fast proclaimed, and a religious confession of God's goodness made by the Levites.

But nothing was more remarkable in Nehemiah and his builders, or more contributed to the success of their enterprise, than their spirit of prayerful perseverance and unwavering confidence in God.

The following truths are beautifully and impressively taught in this lesson.

1. The influence and power of prayer.
2. The importance of fasting, and the observance of the Sabbath day.
3. A splendid and remarkable example of unswerving faith, sublime courage, and implicit dependence upon the Lord.

Lesson 35. The Three Hebrews

(For Third Sunday in December)

Text: Daniel 3.

Nebuchadnezzar, king of Babylon, having erected a great golden image on the plain of Dura, sent forth a proclama-

tion that all the princes, governors, captains, judges, and all the rulers of the provinces should attend the dedication. A herald announced that at the sound of certain instruments the people should bow down and worship the golden image, and that those who did not do so should be cast into a fiery furnace. Accordingly, when the instruments were sounded, the people generously bowed down and observed the king's decree. A report, however, was brought to the king, by certain Chaldeans, that three Hebrew captives, Shadrach, Meshach and Abednego, who had been set over the affairs of the province of Babylon, had not complied with the king's decree. The angry king commanded that they should be brought before him, when they plainly stated they would not serve the gods of the king, nor worship the golden image, but professed their faith in the true and living God, who was able to deliver them from the fiery furnace. The enraged king at once commanded that the furnace should be heated seven times hotter than usual, and that some of his mighty men should bind the three Hebrews and cast them into the furnace. Although the heat was so great that the strong men in casting them in were consumed, the Hebrews themselves were not even singed.

The astonished king was profoundly impressed at this remarkable miracle, and cried out that he observed four persons walking in the midst of the fire, and that the form of the fourth was like the Son of God. He then called to Shadrach, Meshach and Abednego to come forth from the furnace, and blessed the God of Shadrach, Meshach and Abednego who had sent His angel and delivered His servants.

This lesson should prove interesting, and make a good impression. The story is simple, but strong, and is replete with striking pictures. It teaches that implicit faith and calm reliance upon the Lord, inspires courage, dispels danger and banishes fear.

Lesson 36. Daniel in the Lion's Den

(Four Fourth Sunday in December)

Text: Daniel 6.

This lesson is to be outlined by the teachers, under the direction and with the assistance of the department members of the Stake Board.

It was during the reign of Darius, king of Babylon, that this most impressive and striking event in the life of the Prophet Daniel occurred. He was a noble character, having led from his boyhood a most

exemplary life, and exhibited so many beautiful and praiseworthy qualities. He possessed a strong spiritual nature, as shown by the frequency with which he offered his devotion to the Lord. He also gave evidence of deep humility, implicit faith, splendid courage and unswerving integrity. These are qualities that compel admiration, and it is not surprising that by reason of the excellence of his character and abilities, he soon rose to prominence, and was advanced to the proud position of chief counselor of the kingdom, being placed at the head of one

and he enjoyed the confidence of the king to that extent that he thought to set him over the whole realm. This great distinction conferred upon Daniel, soon excited in the hearts of the princes feelings of envy and jealousy, and they began to conspire against him. They were compelled to acknowledge his faithfulness, and could find no fault or error in him, and soon found in order to assail him it must be concerning the law of his God. They then conspired together and established a royal decree that whosoever should ask a petition of any god or man for thirty days, save of the king, should be cast into the den of lions. They then, with much ceremony and great flattery, induced the king to sign the decree. Daniel, however, was not daunted, for no sooner was the decree signed, than he continued his prayers as usual, three times a day, with the windows of his house wide open. The conspirators having assembled and discovered Daniel praying, the charge was at once made to the king that Daniel had violated the royal decree, and sentence was demanded.

King Darius now realized the malignant purposes of his princes, but the rigid character of the laws of the Medes and Persians, which were considered unalterable, forbade the interposition of the king in behalf of the accused. Deeply grieved at the impending fate of one whose life was so valuable, and bitterly reproaching himself for his easy accession to the infamous plot, Darius sought to find means of evading the consequences of his rash decree, and labored, we are told, "till the going down of the sun, to deliver" his faithful servant.

It was not, however, without a secret hope of his deliverance by a higher power that Darius saw his faithful servant cast into the lion's den; and after a sleepless night, he returned full of anxiety, to the spot, and with a faltering voice called upon Daniel's name: "O Daniel, servant of the living God, is thy God whom thou servest able to deliver thee from the lions?" The answer veri-

fied the hopes which the king had cherished: "My God hath sent His angels and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocence was found in me: and also before thee, O king, have I done no hurt."

Thus did the Lord show that in His hands alone are the issues of life and death, and by this remarkable interposition did he establish the truth of the principle which governed the life of His servants, that "God is a rewarder of them that diligently seek Him."

At the command of the king, the conspirators met a terrible death, for they were thrown into the den and destroyed; and the king promulgated a decree that in every dominion of his kingdom, men should tremble and fear before the God of Daniel, for He is the living God.

Fourth Year—Lives of the Ancient Apostles

(By David O. McKay.)

To The Teacher:

The manuscript from which these lessons are taken contains three more lessons on the life of St. Paul. As the following will complete the required number in the year's course, it is recommended that special lessons be given to the children, about Paul's two year's imprisonment in Caesarea, his thrilling experiences on his journey to Rome, and the closing scenes in Rome of his eventful and faithful life.

Lesson 34. Paul's Third Missionary Journey from Antioch to Ephesus

Text. Acts 18:22-28; 19.

When Paul stopped off at Ephesus on his way to Jerusalem, as mentioned in the previous lesson, the Jews to whom he preached asked him "to tarry a longer time with them." Not being able to do so, he promised them to "return again if God will." This promise, as we shall see, Paul literally fulfilled.

Whether he arrived in Jerusalem in time to attend the Passover we do not know. In fact we are led to infer that he did not, for all that we know of this visit is that he "saluted the Church," and went down to Antioch.

After spending some time with the important Church in Antioch Paul started on his third missionary journey. Just what course he followed, it is difficult to determine; but since Luke tells us that he went "over all the country of Galatia

and Phrygia in order," we may safely conclude that he visited his old home in Tarsus, as well as the cities of Derbe, Lystra, Iconium, and possibly Antioch in Pisidia. The good people in Galatia also would again have the pleasure of meeting the apostle who first preached to them the Gospel, and to whom they had so kindly administered in affliction.

Neither do we know of a certainty who were his companions. Timotheus, undoubtedly, was one who accompanied him on the whole of his journey.

Appollos

While Paul and Timothy are visiting the churches in Galatia and Phrygia, let us hasten ahead of them to Ephesus; for there is a man there whose acquaintance we should make. His name is Appollos and he came from Alexandria. He was, undoubtedly, one of the most eloquent preachers of the Gospel in that day.

But when he first came to Ephesus, he "knew only the baptism of John." He had accepted the message of John the Baptist but he had not heard the Gospel as it had been taught by Jesus and His disciples. He seemed to have been ignorant of the mission of the Holy Ghost.

With him were twelve other men who held the same incomplete belief as he.

Believing they had the truth, these men went to the same synagogue in which Paul had preached when the Jews asked him to tarry longer, and Appollos spoke to the people. In the congregation sat Aquila and Priscilla. These good Christians perceived at once that Appollos did not understand the Gospel; so they invited him home with them, and "expounded unto him the way of God more perfectly."

Shortly after this, Appollos left Ephesus for Corinth, taking with him a letter of recommendation from the saints in Ephesus.

The Holy Ghost Given

Thus it was that when Paul arrived in Ephesus he met the twelve men who had been taught the Gospel as Appollos had known it. When they told Paul that they believed the Gospel, he asked them, "Have ye received the Holy Ghost since ye believed?"

"We have not so much as heard whether there be any Holy Ghost," they answered.

"Unto what then were ye baptized?" asked Paul.

"Unto John's baptism," they replied.

"John verily baptized with the baptism of repentance," said Paul, "saying

unto the people, that they should believe on him which should come after him that is, on Christ Jesus."

They were then baptized by the proper authority, in the name of the Lord Jesus. Paul then "laid his hands upon them" and "the Holy Ghost came on them; and they spoke with tongues, and prophesied."

Three Months in the Synagogue

For three months Paul continued to preach in the synagogue "disputing and persuading the things concerning the Kingdom of God." During this time, he worked at his trade supporting himself "with his hands." Daily the Church grew in strength, and daily its enemies became so bitter in their opposition that Paul left the synagogue, and held his meetings in a schoolhouse where taught a man named Tyrannus.

Two Years at Ephesus

In this place, Paul labored for two years, a period in his life marked by wonderful manifestations from the Lord. Sick people were healed by the power of faith in most miraculous ways. Sometimes when Paul could not visit in person those afflicted, they would be healed by simply touching a handkerchief or an apron he had worn. Thus "the name of the Lord Jesus was magnified."

Men Who Acted Without Authority

Among those who witnessed these miracles were some vagabond Jews who made a living by deceiving the people by pretending to be magicians. When they saw Paul heal the sick in the name of Jesus, they thought they could do the same, and thus make a great deal of money. So one day these seven men who were sons of Sceva, meeting a man who was afflicted with an evil spirit, said, "We adjure you by Jesus whom Paul preacheth," to come out of him.

"Jesus I know," said the evil spirit, "and Paul I know, but who are ye?" "And the man leaped on them, and overcame them, so that they fled out of the house naked and wounded."

A Big Bonfire

The treatment that these seven men received through their hypocrisy, soon spread over the city. Many who had practiced such arts as the sons of Sceva had, brought all their books of magic and made a bonfire of them. Paul saw burned that day about \$10,000 worth of books and papers.

Annual Festival

Every year in Ephesus, in the month of May, there was held a great festival in honor of the Goddess Diana. Rich men came from all parts of Asia, and "paid vast sums of money for the entertainment of the people. The entertainments were in different places and of different kinds. In the theatre were concerts and shows; in the hippodrome horse-racing; in the stadium gymnastic games of running, leaping and wrestling. There were noisy scenes through the day and night. In every hour of the day there were gay processions to the temple, following the bleating animals crowned with garland, being led to sacrifice. Idlers and drunkards could be seen almost everywhere at any time. * * * The shops and bazars were filled with all the attractive things of those days which parents and friends would buy themselves and those left in distant homes. The special mementos would be little models of Diana and her shrine. The poorest of purchasers would buy those made of wood; others those of silver; and the wealthy those of gold."

Paul, no doubt, had told the Ephesians as he had the Athenians, that God is not made of wood or of silver, or of gold, "neither graven by art of man's devise." There were hundreds and thousands of people who believed Paul and worshiped the true God. Consequently, at this annual feast, there were not so many images of Diana bought as there had been at other festivals.

A Mob Gathers

Demetrius, a silversmith, who made silver shrines for Diana, became very much agitated when he saw his trade interfered with. He called together all his workmen and said,

"Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear that not alone at Ephesus but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods, which are made with hands."

He continued to speak to them until they became thoroughly aroused and cried out, "Great is Diana of the Ephesians."

Soon the whole city became in confusion. A mob gathered, and tried to find Paul. Failing in this, they caught Gaius and Aristarchus, two of Paul's companions, and rushed them into the theatre.

Paul was kept in safety by his friends

who refused to let him enter the theatre, although he insisted on doing so.

A Jew named Alexander tried to speak to the mob, but they would not listen, and continued to howl for two hours, "Great is Diana of the Ephesians, Great is Diana of the Ephesians."

When they had worn themselves out, the town clerk arose and told them they had better go home and be quiet, or the Romans might "call them in question for this day's uproar." He said, too, that if Demetrius had any case against Paul, he could have Paul arrested and taken into court."

As half the people, like all mobs, did not know why they had come, they began to move out of the theatre. "The stone seats were gradually emptied, the uproar ceased and the rioters dispersed to their various occupations and amusements."

As Paul had already made preparations to go into Macedonia, he called the disciples to him, and after embracing them, left Ephesus so far as we know, forever. Later, however, as we shall learn in the next lesson, he met some of the Elders and Saints from Ephesus.

Lesson 35. Third Missionary Journey (Continued)

Paul's Farewell Visit to Churches he Had Established

During the next nine or ten months—from the summer, A. D., 57, to the spring, A. D., 58—following Paul's affectionate farewell to the disciples at Ephesus, we know very little of his travels. From the epistles that he wrote during this period, we learn most of what is known about his labors and travels "over those parts" in Macedonia.

He first went to Troas, where he expected to meet Titus whom he had sent to Corinth. Here, he says, "My spirit had no rest because I found not Titus, my brother."

Worrying over the reports he had heard about the evil conditions in the Corinthian Church, he left Troas for Philippi.

Here he met some of his most beloved saints; for the Philippian converts, though among the poorest, financially, were among the most faithful of all the churches. Paul had accepted their assistance when he had refused help from other sources. This is one Church which Paul did not reprove. What a joyous welcome these faithful saints must have given the Apostle! How their hearts would rejoice as they retold their experiences when Paul and Timothy and

Silas first preached to the women by the river side. Lyddia and the jailor and a host of other faithful members would all be there to recall the arrest, the whipping, the imprisonment, the stocks, the midnight hymns, the earthquake, the authorities' fears and all the other wonderful experiences of that first visit to Philippi!

Yet amidst all this welcome Paul says his "flesh had no rest; without were fightings, within were fears; until God who comforts them that are cast down, comforted me by the coming of Titus"

Titus told him that the members of the Church in Corinth who had been doing wrong had been excommunicated, and that many of the saints were doing better. Hearing this, Paul wrote another letter to them, (the second Epistle to the Corinthians) and sent Titus back with it.

Titus seems to have been one of the chief men in collecting contributions for the relief of the poor in Judea. When he returned to Corinth, he continued to make collections for Paul to take to Jerusalem in the near future.

The next we hear of Paul, he is in Corinth. While there he hears that the Galatians were saying that he was not an apostle because Jesus had not chosen him as one of the Twelve. So he wrote a letter to the Galatians in which he says,

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another Gospel."

Then he warns them against accepting any other Gospel, for if anyone preach any other Gospel, "let him be accursed."

Here he also wrote his epistle to the Romans.

Paul prepared to go to Palestine direct from Corinth, but he heard of a plot to take his life. To frustrate this, he retraced his steps through Macedonia. When the company again reached Philippi, Timothy and several others went ahead to Troas. Paul and Luke remained for a short time and then rejoined the company at Troas.

A Long and Memorable Meeting

When Sunday came, all the disciples "came together to break bread," and Paul preached to them his farewell sermon. As he was to leave them in the morning, they persuaded him to continue his speech until midnight, which he did.

The meeting was held in an upper room, the windows of which were all thrown open so the congregation could enjoy the cool of the evening.

Sitting in one of the windows was a young man named Eutychus who listened to the sermon as long as he could, and then fell asleep. As Paul continued to preach, Eutychus continued to nod, until finally he became overbalanced and fell into the courtyard below. No doubt a woman's scream first interrupted the sermon. The people sprang to their feet, and rushed below, and picked the young man up for dead.

Paul, too, went down, and embracing the boy, said,

"Trouble not yourselves for his life is in him."

Thankful that the young man was not killed, the people returned to the room, and Paul preached to them until morning.

Paul's companions went by ship to Assos, but he preferred to walk the twenty miles alone.

At Assos he went aboard the ship and sailed to Mitylene, thence to Chios, and the next day to Samos, about a mile from which they tarried at Trogyllium.

On the next day, Paul sailed past Ephesus, thinking that he would not have time to visit the saints there, for he wanted to be in Jerusalem on the day of Pentecost. But when he reached Miletus, a few miles from Ephesus, he sent word over to the Elders of the Church to come to him. This they did with all gladness, and listened with intense interest to his address to them (See Acts 20:17-35.)

"And when he had thus spoken, he kneeled down and prayed with them all."

That little company of Christians assembled in an obscure place on the seashore presents to our minds one of the most beautiful pictures of the world, and their farewell greeting one of the most impressive and pathetic.

When the beloved apostle was about to leave them, "they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." It seemed that they just could not bear to have him leave them. They clung to him even when he went aboard the ship, and it was with difficulty that his companions drew Paul from them.

A similar scene was enacted at Tyre where the company remained seven days. While Paul was visiting and comforting the saints here, they entreated him not to go up to Jerusalem, because his life would be in danger. But Paul could not be persuaded.

When the time came to say "good-bye," the men, women and children all went with Paul and his company down

to the shore. Here they all kneeled down and prayed, and then said farewell "one of another." Then Paul and his companions entered the ship and the sorrowing saints returned slowly to their homes.

At Caesarea

At Caesarea the missionaries were entertained by Philip, the evangelist, one of the seven chosen deacons.

While they were there, Agabus, a prophet came down from Jerusalem and after greeting them all, he took Paul's girdle, and bound his own hands and feet, saying,

"Thus sayeth the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Hearing this prophecy, Luke and all Paul's company pleaded with him not to go to Jerusalem. But Paul answered,

"What mean ye to weep and to break my heart? for I am ready not to bound only, but also to die at Jerusalem for the name of the Lord Jesus."

"All right," said his friend, "The will of the Lord be done."

From Caesarea, they traveled by carriage to Jerusalem, where the brethren received them gladly.

Lesson 36. Exciting Experiences in Jerusalem

Aim: God comforts and inspires those who serve Him.

At Jerusalem, Paul and his companions met with the Church and gave the money that had been given by the Gentile Churches for the benefit of the poor in Judea. At the advice of James, the Brother of the Lord, who was then presiding over the Church in Jerusalem, Paul shaved his head, and did certain other things to show the Jews that he observed the Jewish laws.

When he had been in Jerusalem about a week, he went to the temple to worship. There happened to be there also some men who had seen Paul in Asia with the Gentiles. Thinking that he had brought some of these Gentiles into the temple, they stirred up the people, seized Paul, and cried out, "Men of Israel, help; this is the man that teacheth all men everywhere against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this place."

Of course, this was not true, but it served to arouse the crowd, who dragged Paul out of the temple and shut the to kill Paul, which they would have done

doors. In their rage, they were about but for the timely interference of a Roman officer.

Stationed in the castle north of the temple was a guard of soldiers under command of an officer called the "Chief Captain."

When somebody told the captain, whose name was Claudius Lysius, that there was trouble in the outer court of the temple, he hurried the soldiers down there just as the mob began to beat and trample Paul to death. The soldiers rescued Paul; but the captain, thinking he was a desperate man, commanded him to be bound with chains.

"Who is this man, and what has he done?" Claudius asked of the angry Jews.

Some cried one thing and some another in such confusion that the chief captain could understand nothing; so he said to the soldiers, "Carry him to the castle."

As the soldiers bore Paul away, the mob, acting like wolves after their prey, followed, crying, "Away with him." Just as they were going up the steps into the castle, Paul speaking in Greek said to the chief captain, "May I speak unto thee?"

"Canst thou speak Greek?" answered the captain, "Aren't you that Egyptian who sometime ago made an uproar here and led out into the wilderness four thousand men that were murderers?"

"I am a Jew from Tarsus," answered Paul, "a city in Silicia, a citizen of no mean city, I beseech thee let me speak unto the people."

Hoping to learn something about the cause of the uproar against this person, the chief captain gave his consent.

Paul turned to the people and beckoned for them to be quiet. Their uproar ceased, especially when they heard Paul speak in Hebrew, their own language.

"Men, brethren, and fathers, hear ye my defense which I make now unto you" (Read the entire speech as recorded in Acts 22:1-21.)

The Jews listened to him quietly until he mentioned the word "Gentiles," then they cried, "Away with such a fellow from the earth; for it is not fit that he should live."

In their anger, they took off their coats and threw dust in the air to show how they hated him.

Being still in doubt as to what Paul had done, the chief captain ordered him brought into the castle and whipped until Paul told why the Jews cried so against him. As they were binding him to beat him, Paul said to the centurian who stood by,

"Is it lawful for you to whip a man who is a Roman and uncondemned?"

When the centurian heard this, he hurried to the chief captain saying, "Take heed what thou doest; for this man is a Roman." Then the chief captain came and said to Paul,

"Tell me, art thou a Roman?"

"Yes," answered Paul.

"With a great sum obtained I this freedom," said Claudius.

"But I was a freeborn Roman," proudly answered Paul.

When they heard this, those that were going to torture him hurried away from him, and the chief captain, too, was troubled, for he knew he had no right to put chains on a Roman citizen who had not a fair trial.

Before Ananias the High Priest

Next morning Paul was brought before Ananias the High Priest and the Council.

"And Paul earnestly beholding the council said,

"Men and brethren, I have lived in all good conscience before God until this day."

At this Ananias became so enraged that he said to those who stood by Paul,

"Smite him on the mouth."

"God shall smite thee, thou whitewashed wall," answered Paul with sudden anger. "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Those who stood nearest Paul said, "Revilest thou God's High Priest?" Then Paul, getting control of his feelings answered,

"I did not know, brethren, that he was the High Priest; for it is written, 'Thou shalt not speak evil of the ruler of thy people.'

Paul then noticed that in the council were two parties, some Pharisees and some Saducees, so by speaking wisely of the resurrection, he won the Pharisees on his side, who said,

"We find no evil in this man. It may be that an angel or a spirit has spoken to him."

This made the Saducees angry, the two factions got to quarreling and became so angry at each other that the chief captain fearing that they would tear Paul to pieces, commanded the soldiers to take him back to the castle.

On the next night while Paul was still in the castle, the Lord stood by him and said,

"Be of good cheer, Paul; for as thou hast testified of me in Jerusalem so must thou also bear witness at Rome."

A Plot to Kill Paul

On the following morning about forty of these angry Jews bound themselves together by an oath, swearing that they would neither eat nor drink until they had killed Paul. To accomplish this, they said to the chief priests, "We have bound ourselves under a great oath that we will taste nothing until we have slain Paul. Now, you ask the chief captain to bring him down to you tomorrow, as though you would inquire something more; and we, as soon as he comes near us, will be ready to kill him."

The Plot Frustrated

But their plot became known to Paul's sister's son, who hastened to the castle, and told his uncle all about it. After hearing his nephew's story, Paul called one of the centurions, and said,

"Take this young man to the chief captain; for he hath a certain thing to tell him."

The centurion did as directed and said to the chief captain,

"Paul, the prisoner, called me to him, and asked me to bring this young man unto thee, who hath something to say unto thee."

"What is it thou hast to tell me?" asked the chief captain.

"The Jews have agreed to ask you to take Paul tomorrow into the Council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him about forty men, who have bound themselves together with an oath that they will neither eat nor drink till they have killed him."

The chief captain believed the young man and said to him,

"See thou tell no man that thou hast shewed these things to me." The chief captain then called two centurions saying,

"Make ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearman. Tell them to be ready at nine o'clock tonight to take Paul safely unto Felix the governor."

Claudius Lysias then wrote a letter to Governor Felix explaining, briefly, why Paul was being sent to him. (See Acts 23:25-30). He also sent word to Paul's accusers to go to the Governor and make their charges known.

When Paul appeared before Felix, the Governor asked,

"What province are you from?"

"From Cilicia," Paul answered.

"I will hear thee," said Felix, "when thine accusers are also come."

Paul was then put in Herod's judgment hall until his trial five days later.

Thus had Paul's life within the short space of a few days been twice preserved from those who wanted to kill him. God

had spoken to him, saying, "Be of good cheer," and although he was still a prisoner, there was peace in his soul for he knew he had done only what was right, and that God approved of his labors.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

AN APPRECIATION

It is with feelings of sincere regret and a distinct realization of great loss to our work that we announce the release of Sister Dorothy Bowman from the Primary Committee of the General Board. It became imperative that she be relieved of some of the obligations and burdens resting upon her, and we became the losers.

Sister Bowman has done a wonderful work for the children, both in the Sunday School and the day school. As a slip of a girl she was called to teach a Sunday School class, and she has been a worker in the Sunday School Cause ever since. The excellence of her work as a class teacher, her sympathy with childhood and children, her interest in and love for them and zeal in shaping their characters were so marked, that it was thought desirable to extend the benefits of such labors and she was called to the Sunday School Board of the Salt Lake Stake, where she endeared herself to the Primary teachers and became an inspiration to them. Then came the call to a still broader field—the work of the General Board—in which work, however, she had assisted before her formal call to membership on its primary committee. Her work as a member of our committee, whether in connection with Conventions, visiting Union Meetings, or through the columns of the JUVENILE INSTRUCTOR, is too well known to our readers to need comment from us, but we cannot refrain from expressing our appreciation of and blessing her for it, in which we believe we speak for all the workers, both local and stake, of our department.

May there come into her heart and dwell there eternally the sweet satisfaction that comes from a knowledge of duty well done and approved of the Father. May Sister Bowman be given to realize that many souls have "opened clear and sweet in the light of His truth" under her loving planting and watering and feel that her labors have been in very deed well worth while.

LESSONS FOR DECEMBER

First Sunday

Fast Day Thought: If the children live in or around Salt Lake City, teachers might have a little talk about its beauty. What city do you like to live in? How many would rather live in Salt Lake City than any other place? Why do you love Salt Lake? Yes, because the Temple is there; the Tabernacle; the President of the only true Church and his counselors and the Twelve Apostles live there. Often we see them on the street. We always see and hear them when we go to meeting in the Tabernacle. What a wonderful thing it is to hear the President or an apostle speak! It is just as wonderful as it would have been to hear Peter speak whom we read of in the Bible. The city, too, is very beautiful. How does it differ from when the Pioneers came? Who wanted the Pioneers to come to Utah? After they came what were some of the things they had to do to make it so beautiful? Whom, then, should we thank for beautiful Salt Lake City and its surroundings? Do you know any pioneer? How should you feel towards the pioneers? How should you treat them?

If your children do not live in Utah instil in their hearts a love for the pioneers, a desire to some day see and hear the authorities and go to the Temple of the Lord.

Lesson 21. Experiences from the Life of Wilford Woodruff

Taken from "Leaves from My Journal," the Third Book of the Faith-Promoting Series, chap. xvii, by President Wilford Woodruff.

Aim: Through faith and administration we may be healed.

Memory Gem: "The prayer of faith shall save the sick."

Picture: President Wilford Woodruff.

1. The Beginning of a Journey.
2. Reason for the journey.
3. Time of year.
3. Conditions of travel.

II. Sickness.

1. Of Wilford Woodruff.
2. Of his wife and child.
3. Trying experiences.
4. Wife's spirit leaves her body.

III. Restoration.

1. Through faith.
2. Anointing with oil.
3. Administration by one having authority.

Point of Contact: Jesus had no beautiful place in which to live, no beautiful clothes to wear. He cared nothing for money. What did He have that was far better than money? When they were sick or afflicted, what could He do for people that money could not buy? To whom does Jesus give the same power? Of course we would expect to find this power in the true Church.

In giving these lessons on Wilford Woodruff (the fourth President) it will not be difficult to make the children love him, for he was loved by "Mormon" and Gentile. Perhaps no man has had more remarkable experiences than he. This is an example:

Brother Woodruff was laboring on Fox Islands when he received word that he, through revelation, had been appointed an apostle (August, 1838). This was the word: "Know then, Brother Woodruff, by this, that you are appointed to fill the place of one of the Twelve Apostles, and that it is agreeable to the word of the Lord, given very lately, that you should come speedily to Far West, and on the 26th of April next, take your leave of the Saints here and depart for other climes across the mighty deep." Brother Woodruff had already received the substance of this letter by revelation several weeks before. He was very anxious to take as many of the Saints with him as could go, so many weeks were required for preparations of the wagons, teams, etc., with which to make the journey to Far West. Brother Woodruff preceded the company to Maine, where he had left his wife and babe, when only eighteen days old.

The story of the journey to Illinois as related by President Woodruff himself, follows:

"On the afternoon of the 9th of October we took leave of Father Carter and family, and started upon our journey of 2,000 miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost. * * * We traveled each day as far as we could go, and

camped wherever night overtook us.

"On the 13th of October, while crossing the Green Mountains, I was attacked with something resembling cholera. I was very sick. I stopped at a house for about two hours, but the elders administered to me, and I revived. * * *

"On the 23rd of November, my wife, Phoebe, was attacked with a severe headache, which terminated in brain fever. She grew more and more distressed daily as we continued our journey. * * * At the same time our child was very sick.

"The 1st of December was a trying day to my soul. My wife continued to fail, and in the afternoon, about 4 o'clock, she appeared to be struck with death. I stopped my team, and it seemed as though she would breathe her last lying in the wagon. * * * I stood upon the ground, in deep affliction, and meditated. I cried unto the Lord, and prayed that she might live and not be taken from me. I claimed the promises the Lord had made unto me through the prophets and patriarchs, and soon her spirit revived, and I drove a short distance to a tavern, and got her into a room and worked over her and her babe all night, and prayed to the Lord to preserve her life. In the morning the circumstances were such that I was under the necessity of removing my wife from the inn, as there was so much noise and confusion at the place that she could not endure it. I carried her out to her bed in the wagon and drove two miles * * * After getting my wife and things into the house and wood provided to keep a fire, I employed my time in taking care of her. It looked as though she had but a short time to live. She called me to her bedside in the evening and said she felt as though a few moments more would end her existence in this life. * * * To all appearances she was dying. I laid hands upon her and prayed for her, and she soon revived and slept some during the night. Dec. 3rd found my wife very low. * * * She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead. The sisters gathered around her body weeping, while I stood looking at her in sorrow. The Spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

"I had some oil that was consecrated for my anointing while in Kirtland. * * I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord. I laid my hands upon

her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body. Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments."

The wife afterwards related how her spirit actually did leave her body and she beheld the scene of the sorrowing ones. Two personages came into the room and gave her her choice of going to rest in the spirit world or returning and continuing her labors on the earth upon condition. That condition was that she be willing to stand by her husband and with him pass through all the trials and afflictions which he would be called upon to suffer. When she looked upon her husband and child she said, "Yes, I will do it." At that moment the power of faith rested upon her husband and under his administration her spirit entered her body.

Application: What would you do if you were sick? What would the elders do? Why would the oil be good to use? Then what would they do? How could you be cured? What would you have to have in order to be cured?

Note: Teachers may use their own judgment about telling the wife's experience when her spirit left her body.

Lesson 22. Experiences from the Life of Wilford Woodruff

Taken from "Leaves from My Journal," chap. xxvi, by President Woodruff.

Aim: By obeying the promptings of the Holy Spirit we may be saved from danger.

Memory Gem: "Let the Holy Spirit's promptings be your daily, constant guide."

I. Saved from death by a falling tree by obeying the voice of the Spirit.

II. A company of Saints saved from a steamboat disaster by the Spirit's warning.

III. Serious damage to property averted by the same power.

Point of Contact: Have you ever been in danger? Tell us about it. Would you like to hear how President Woodruff was saved from danger?

This is his own story: "While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it. * * * My wife, one

child and I went to bed in the carriage, the rest sleeping in the house. I had been in bed but a short time, when a voice said to me 'Get up, and move your carriage.' It was not thunder, lightning nor an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost. I told my wife I must get up and move my carriage. She asked, 'What for?' I told her I did not know, only the Spirit told me to do it. I got up and moved my carriage several rods, and set it by the side of the house. As I was returning to bed, the same Spirit said to me, 'Go and move your mules away from that oak tree,' which was about one hundred yards north of our carriage. I moved them to a young hickory grove and tied them up. I then went to bed. In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was. In the morning I measured the trunk of the tree which fell where my carriage had stood, and I found it to be five feet in circumference. It came within a foot of Bro. Hyde's wagon but did not touch it. Thus by obeying the revelation of the Spirit of God to me I saved my life, the lives of my wife and child, as well as my animals.

"While returning to Utah in 1850, with a large company of Saints from Boston and the east, on my arrival at Pittsburgh, I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, 'Go not on board of that steamer, neither you nor your company.' I obeyed the revelation to me, and I did not go on board but took another steamer. The first steamer started at dark, with two hundred passengers on board. When five miles down the Ohio river it took fire and burned the tiller ropes, so that the vessel could not reach the shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us. In another instance, after attending a large annual conference in Salt Lake City, and having a good deal of business to attend to, I was somewhat weary, and at the close of the conference I thought I would repair to my home and have a rest. As I went into the yard the Spirit said to me, 'Take your team and go to the farm,' which is some three miles south of the Tabernacle. As I was hitching the horse to

the wagon Mrs. Woodruff asked where I was going. I said, 'To the farm.' 'What for?' she asked. 'I do not know,' I replied; but when I arrived there I found out. The creek had overflowed, broken through my ditch, surrounded my home, and filled my barnyard and pig pen. My wife was wading in the water, trying to turn it from the lot, to save the home and family. Through my own exertions I soon turned it and prevented much damage that might have occurred had I not obeyed the voice of the Spirit."

Application: Who sent these warnings to President Woodruff? Who else has this same Spirit? After you are baptized what is done at Fast Meeting? What is given to you? This is the same Spirit that President Woodruff had. How must we live in order to keep the companionship of the Holy Spirit?

Lesson 23. Experiences from the Life of Lorenzo Snow

Reference: "Lives of Our Leaders," or L. D. S. Biographical Encyclopedia, by Andrew Jenson.

Aim: If we exercise sufficient faith, no blessing is impossible for the Lord to grant.

Memory Gem: "Ask but in faith, it shall be done."

Picture: Lorenzo Snow.

I. President Lorenzo Snow.

1. Who he was.
2. His strong testimony.
3. His good work.

II. The Accident at Sea.

1. While going to perform a mission.
2. Condition of the harbor.
3. Boat capsized.

III. The Rescue.

1. By natives.
2. All elders found except Brother Snow.
3. Finally his apparently lifeless body found.

IV. The Restoration to Life.

1. Through physical efforts.
2. Through faith and the power of the Lord.

Point of Contact: How many of you can swim? What would likely happen if you were in deep water and could not swim?

This is a picture (teacher show a picture of President Snow) of the fifth President of our Church. Can any one tell us his name? Once he was what seemed to be drowned.

He was a very, very good man. He prayed to our Heavenly Father to know, absolutely if this Church was right and our Heavenly Father gave him a testi-

mony so strong that he could not possibly doubt. He was baptized and became a member—he little dreamed that one day he would be its president. One thing that made President Snow so good was that he believed and paid his tithing. What is tithing? He not only paid tithes, but he got a great, great many members of the Church to do it, and it made them all very happy when they gave something to the Lord.

One time, while he was an apostle, before he was made President, he was going, with others, on a mission for the Lord to the Sandwich Islands. Do you know where they are? Way, way off in the Pacific Ocean. The elders crossed the ocean and came to a little harbor where the sea was almost always rough. The harbor was but a narrow passage between coral reefs. A breakwater had been built, under shelter of which the natives skilfully landed. As the boat with the elders approached the breakwater, a great wave came up, overturning the boat and the elders were dropped twenty or thirty feet in the water. Some natives quickly came from shore in a boat to rescue them. All except Lorenzo Snow were found. They decided he was utterly lost and drowned. One of the elders insisted that they continue the search for him and at last his body was discovered and dragged into the boat for dead. He was rolled on a barrel until all the water he had swallowed was ejected. They could find no signs of life whatever. His companions placed their mouths to his and inflated his lungs with their breath in imitation of natural respiration. All this time the brethren were exercising great faith over him and finally, after working for over an hour he was revived.

He lived to do a great work for the Lord. The Church prospered very much while he was its president.

Application: Who is greater than any doctor? Sometimes doctors tell us our loved ones are so sick that they cannot possibly get well. Even when they are that sick, what could the Lord do? What would we have to have in order that the Lord would so bless us? Yes, a very great deal of faith. Sometimes they die. Why do you think that our Heavenly Father does not always answer our prayers?

Lesson 24. President Joseph F. Smith

Taken from "Lives of Our Leaders." Aim: Courage and fidelity to trust bring their own reward.

Memory Gem:

Dare to please God, and you never need fear."

Song: "Dare to do Right."

Picture: President Joseph F. Smith.

I. Early History of President Joseph F. Smith.

1. Conditions of birth.
2. Martyrdom of father.
3. Responsibilities.

II. Bravery and Fidelity Shown.

1. Importance of the cattle.
2. Appearance of Indians.
3. His impulses and thoughts.
4. His wild ride and results.
5. Relief and search for cattle.
6. Bravery means of saving cattle.

III. Other Ways in which Bravery is Shown.

Point of Contact: Which do you like best, a coward or a brave boy? Tell us of some brave boys. What brave men have you heard of? See this picture (show picture). This is a very brave man. Don't you think he looks strong and brave? What is his name? How many of you have ever seen him? What position does he occupy?

President Smith was brave even when a child. His mother was also very brave. Even when her son Joseph was born, his father, Hyrum Smith, was in prison with his brother the Prophet Joseph, just because they were not afraid to do right. The wicked men were so angry they sought to kill them. In fact, that is just what they said they were going to do. The mother was forced to leave with the Saints, while the father was still in prison. A number of years after the father and uncle were both martyred. They died for the gospel's sake.

When the Saints were driven from Nauvoo, President Smith was only eight years old but he drove a yoke of oxen and a wagon almost all the distance through Iowa to Winter Quarters. While there he tended his mother's cattle which were their only hope of means for immigration to the valley. "This fact was deeply impressed upon the boy, so that he came to view them as a precious heritage, as well as a priceless charge given to him as a herd boy. He understood the responsibility; and that is much, for neither Joseph, the boy, nor Joseph, the man, was ever known to shirk a duty or prove recreant to a responsibility."

"One morning, in company with Alden and Thomas Burdick, he set out upon the usual duties of the day. The cattle were feeding in the valley some distance from the settlement, which valley was reached in two ways, one over a bench or plateau, the other through a ravine or small can-

yon. The boys had each a horse. Joseph's was a bay mare, swifter than the others. Alden suggested that Thomas and Joseph go the short route to the left, over the bench, and he would go up the canyon to the right, so that they would meet in the valley from the two directions. The suggestion was gladly adopted, and the two set out with youthful frolic, and soon arrived at the upper end of the valley, where the cattle could be seen feeding by a stream which divided it in the center and wound down the canyon from the direction of the settlement. Having the day before them, they amused themselves with running their horses, and later, in jumping them over a little gully in the upper part of the valley. As they were engaged in this amusement, suddenly a band of twenty or thirty Indians came in view, around a point in the lower end of the valley, some distance below the cattle. Thomas first saw them, and frantically yelled, 'Indians!' at the same time turning his horse for the bench to ride home. Joseph started to follow, but the thought came to his mind, 'My cattle, I must save my cattle!' From that moment, only this thought filled his mind; everything else was blank and dark. He headed his horse for the Indians, to get around the herd before the reds should reach it. One Indian * * * passed him, flying to catch Thomas. Joseph reached the head of the herd, and succeeded in turning the cattle up the ravine just as the Indians approached. His efforts, coupled with the rush and yells of the Indians, stampeded the herd up the valley, followed by Joseph who, by keeping his horse on the dead run, succeeded for some time in keeping between the herd and the Indians. Here was a picture! The boy, the cattle, the Indians, headed on the run for the settlement! Finally the reds cut him away from the herd, whereupon he turned, going down stream a distance, then circling around the ravine to the right, to reach the cattle from the side. He had not gone far in that direction when other Indians were seen. They started for him, overtaking him as he emerged from the valley. He still spurred his horse, going at full speed, and while thus riding, two of the naked reds closed up beside him in the wild race, and took him, while the horses were going at full speed, one by the arm and the other by the right leg, and lifted him from the saddle, for a moment holding him in the air, then suddenly dropping him to the ground.

"Undoubtedly he would have been scalped but for the timely appearance of a company of men going to the hay

fields, on the opposite side of the ravine, which scared the Indians away, they having obtained both the boys' horses for their pains. In the meantime Thomas had given the alarm. Two relief companies were formed in the settlement, one a posse of horsemen * * * who went up the canyon and found the cattle * * * while the other took the bench route, and discovered Joseph who with them spent the day in a fruitless search for the Indians and the cattle supposed to have been stolen. 'I remember, on my way home,' says Joseph, 'how I sat down and wept for my cattle, and how the thought of meeting mother, who could not now go to the valley, wrung my soul with anguish.' But happily, his bravery and fidelity to trust, which are indissolubly interwoven with his character as a man, had saved the herd."

Such a brave man is our President.

He is just as brave in other things—speaking the truth, obeying the will of our Heavenly Father, always doing what he knows is right even in persecution, etc., etc. The Lord knows how brave and strong and good he is and that is why He has chosen him to such a high position—the highest position on this earth at the present time.

President Smith has had great faith and gifts also. He has performed many wonderful healings through the Lord's power.

Application: How many love President Smith? How many pray for him? We want our Heavenly Father to bless him that he may live many years and teach and guide us in righteousness. Whenever you see President Smith what would you do? What are some brave things that we can do?

Kindergarten Department

Wm. A. Morton, Chairman; Assisted by Beulah Woolley and Kate McAllister

WORK FOR NOVEMBER

First Sunday

Keep in mind the uniform lesson and find a simple illustration of the aim.

Second Sunday

A Home in the Mountains.

Text: Any history of Utah.

Aim: Thanksgiving and gratitude should be shown in deeds as well as words.

Third Sunday

The Crickets and the Gulls.

Text: History of Utah, Whitney, Vol. 1, pp. 377-379.

Aim: Thanksgiving and gratitude should be shown in deeds as well as words.

Fourth Sunday

The First Thanksgiving in Utah.

Text: History of Utah, Whitney, Vol. 1, p. 380.

Aim: Thanksgiving and gratitude should be shown in deeds as well as words.

(See story, "Tommy Brown's Thanksgiving," in Children's Section.)

You will find the lessons as adapted, in "Sunday Morning in Kindergarten," very helpful. Remember that illustrations for

lessons 31 and 33 are to aid you in making blackboard drawings.

DIRECTED ENERGY—(Continued)

[By Ina G. Johnson]

I. Preparation of the Teacher.

B. Mental Preparation (continued).

5. Sources of knowledge obtained.

(a) Prayer.

"Prayer is the soul's sincere desire, uttered or unexpressed."

What does the above sentence mean? Simply this, that when you really desire knowledge or wisdom, pray for it with a desire to get it and you shall receive.

Think of Joseph Smith. His soul's desire was to know which church was right, and it was so great that he created within himself a prayerful attitude, and going alone into the grove as he did with a humble spirit, pouring out his very soul to his Heavenly Father, petitioned for wisdom and knowledge. Think of the result.

It rests within the power of every teacher to receive knowledge and wisdom by means of prayer if so desires.

(b) Scripture.

Many of our lessons are outlined in the JUVENILE and other periodicals, but they are not sufficient. We must go to the scriptures and read for ourselves. Read and re-read, then think about it. Let us be individuals and not let other

people think for us. Let's think for ourselves.

(c) History.

Often we will find incidents in the history of our country, church, and people which will be a great help in giving us a better understanding of the lesson and aid in bringing the lesson truth down to meet the needs and experience of the pupil. And, in making companions of the different stages of history, we are better able to see the growth and development of the nations in a social, commercial, and religious condition.

(d) Good Stories.

A good story is one of the greatest means of teaching the gospel's truth, for by this means the child of every age can be reached.

Often we find a teacher who thinks she has not made the lessons plain enough and tries to add to it by telling a story. Why clinch the lesson with a story? If a lesson is not clear, if there is not enough material in it, or if the elements are not strong enough to bring out the underlying thought, why give it at all. (Don't give it because it is outlined.) If you find something better containing the same thought, give it. But first ask yourself these questions. Is it the fault of the elements in the lesson or is it my fault? Is it because I am not converted to the lesson or do I fully understand its meaning? If you don't understand it study it till you do.

What are we teaching boys and girls, lessons or morals? Are we trying to get our pupils to think? Are we giving them an ideal to follow?

We have a great many so-called good stories, but I do not consider a story good unless it possesses elements that are worth while, those which stir the emotions of the listener or reader for a better and bigger life.

(e) Good Illustrations, both Historical and Geographical.

In experimenting with the child and his senses, we find in telling a story or giving a lesson, if we can bring into action two or more senses at the same time, the child will retain the thought

better and can reproduce it; whereas when only one sense is used the impression is not as vivid. For instances, give the sense of sight and hearing together, or the sense of sight, touch, and hearing.

Therefore, in giving the lesson, to make it impressive, we must give the pupil a mental picture. All stories, however, do not possess the elements or characteristics to enable the child to get this mental picture; they may be entirely out of his own experiences.

Example. The story of Joseph Smith's first prayer. In this story the child can draw his own mental picture, because every element is within the child's experiences. While on the other hand, the stories from the Bible are beyond his experience. The teacher therefore must give him his mental picture by means of blackboard drawings and pictures showing the customs in dress, the construction of the furniture and buildings, also the physical condition of the country.

(f) Observation.

This is one of the best means of obtaining knowledge.

The majority of us go through this world with our eyes shut and ears closed. Let us open our eyes and ears and be observant and gain knowledge from all life around us.

C. Spiritual Preparation.

(1) prayerful attitude; (2) humble spirit; (3) love for work; (4) love for children; (5) love for gospel; (6) be kindly disposed.

Any person who expects to make a success in teaching and leading others to do right must possess the above qualifications.

Take for example Lehi, Joseph Smith, Brigham Young, and many others who have performed great missions. In studying their lives we find that each possessed a prayerful attitude; that they were of humble spirit; that they were kindly disposed, and had a great love for work, gospel, and people with whom they associated.

Do What You Think is Right

The world is a difficult world indeed,

And the people are hard to suit,

And the man who plays on the violin

Is a bore to the man with a flute.

And I myself have often thought,

How very much better 'twould be

If every one of the folks that I know
Would agree with me.

But since they will not, the very best way
To make the world look bright,

Is never to mind what others say,

But do what you think is right.

—Unidentified.



Tommy Brown's Thanksgiving

By Eva Gardner.

Aim: Thanksgiving should be shown in words as well as deeds.

Tommy Brown lived with his grandmother in a little house in the eastern part of the city of L—. He was only six years old and small for his age. His papa and mama were both dead and he had lived with his grandmother ever since he could remember.

Tommy was too young to earn anything. He was even too young to be a newsboy, and all he and his grandmother had to live on was what little she could earn by serving for people. Sometimes they did not have all they wanted to eat, and hardly enough clothes to keep them warm in cold weather. In spite of this, Tommy was a happy little fellow and was loved by everyone.

It was just the day before Thanksgiving. The bakery and restaurant windows were full of all kinds of good things to eat. As Tommy passed by some of them that morning, on his way down town to do an errand for his grandmother, he wished, with all his heart, that he could buy some of the good things for himself and grandmother. He came to a window where there were some real live turkeys. He stood looking at them for a long time. How nice it would be to have a turkey like one of those!

His friend Bob had told him a few days before that the rich men of the city were going to give a Thanksgiving dinner for all the newsboys. Each

boy had received an invitation and they had to be very careful of them for they could not go to the dinner without their invitation.

"I should like so much to take you with me," Bob had said, "but I can't Tommy, for you have no invitation and they will not let you in."

How Tommy wished that he was a newsboy! He thought and thought about what Bob had told him, and finally decided that he would have a Thanksgiving dinner all by himself. Thanksgiving morning, after he had helped his grandmother all he could, he started out to see what he could do. He found some cabbage leaves, some tiny potatoes and some withered apples that someone had thrown away. But, best of all, guess what he found! Some real turkey feathers! Now, he thought, I can have a turkey all my very own.

He went into a back alley, where he thought, no one would see him, to prepare his Thanksgiving dinner. He arranged the cabbage leaves, the potatoes, and apples as nicely as he could, then started to make his turkey. He found some clay and after working a long time made a turkey that would do credit to any little boy. He used sticks for legs and made wings and a tail of the feathers he had found. When the turkey was finished, Tommy was the happiest boy in the city.

* * * * *

Jack Morton lived with his mother in a large house in the most beautiful part of the same city. His father was dead and he had no brothers and

sisters, so he and his mother lived alone in this big house.

Jack had been looking forward to this particular Thanksgiving, for his Aunt Margaret and Uncle Harry were coming from California to spend the day with them. There was a cousin just Jack's age and he knew they would have such fun together.

Thanksgiving morning came, and with it a telegram, saying that Uncle Harry was very ill and of course this meant that they could not come. When Jack heard this he was so disappointed he could hardly keep the tears back.

"Never mind, dear, we will have a pleasant Thanksgiving anyway," his mother said cheerfully. "I have a basket of things I should like to have you take to Granny Garner this morning. That will make you happy."

"All right," answered Jack, and his face brightened. He loved the dear old lady and would do anything for her. Granny lived only a few blocks from Jack's home but in the poorer districts. He had been there often to take gifts from his mother.

As Jack was leaving, his mother called to him,

"If you see anyone who is not going to have a Thanksgiving dinner today you may bring him home with you."

Jack delivered his basket to granny and was hurrying home when he saw a little bird hopping along on the ground. It appeared to be lame and he followed it. The first thing he knew the bird arose from the ground and flew up into the clear, blue sky. He looked around and found himself in a narrow, dark alley. Only a few feet away sat Tommy preparing his Thanksgiving dinner.

What could such a little fellow be doing there all alone, he wondered.

"Good morning," he said, but Tommy did not answer. That strange boy in such nice clothes would make fun of him.

"What are you doing out here all alone?" said Jack, coming nearer. He had such a kind face and smiled in

such a friendly way that before Tommy knew what he was doing he had shown Jack his turkey and was telling him all about the newsboys' Thanksgiving dinner and how he was going to have a dinner all by himself.

The turkey was certainly the queerest Thanksgiving turkey Jack had ever seen, but he did not laugh. He smiled at Tommy instead and then he remembered what his mother had said.

"Oh say, come home with me and have a real turkey, and plum pudding and pie and oh, lots of things for your dinner. Mother said to bring you," Jack said all in one breath.

Tommy's eyes opened wide. Why this was even better than the newsboys' dinner. He was rather bashful about going but he couldn't resist the thoughts of a real turkey. He had never tasted one in all his life. Besides, his mud turkey did not look like it would be good to eat; so he went home with Jack.

When they came up to the big house everything looked so clean and beautiful that Tommy paused.

"I'm too dirty to go in there," he said.

"Never mind that, you are all right. We will see what mother can do for you when we get in," said Jack.

His mother met them at the door. She was very glad to see Tommy, and told Jack to take him into the bathroom while she looked for some clothes for him. She found a suit of clothes, a waist, and shoes and stockings that were too small for Jack. They just fit Tommy and when he came in to dinner he looked like a different boy.

When they sat down to dinner Tommy did wish his grandmother was there. Never before in his life had he seen so many good things to eat. Was there ever such another turkey as the one on the train in front of Mrs. Morton's place waiting to be carved?

Tommy ate all of the good things Mrs. Morton put on his plate. When he had eaten the last mouthful of

plum pudding he wondered if he would ever be hungry again.

While he was eating, Mrs. Morton asked him where he lived and who he was. He told her that his father and mother were dead and that he lived with his grandmother.

"I wish she was here, too," he said. When I get to be a big man I am going to get her all kinds of nice things and she won't have to work hard any more."

Jack took Tommy to see his rabbits and while they were gone Mrs. Morton filled a basket with good things to take to Tommy's grandmother. She put bread, butter, meat, potatoes, eggs, pie, fruit cake, and plum pudding into the basket and on top of these she put some clothes for Tommy and a warm dress and shawl for Mrs. Brown. They climbed into a big automobile and were soon at Tommy's home. What a happy Thanksgiving it was! Mrs. Brown thanked Mrs. Morton over and over again for all those good things. She said she had not been so happy for years. It had

been a glad Thanksgiving for Jack and his mother, too.

That night when Tommy knelt down to say his prayer he thanked our Heavenly Father for his wonderful Thanksgiving and the kind friends he had made that day.

Why Cats Wash

You may have noticed, little friends,
That cats don't wash their faces
Before they eat, as children do
In all Christian places.

Well, years ago a famous cat,
The pangs of hunger feeling,
Had chanced to catch a fine young mouse,
Who said, as he ceased squealing,

"All genteel folks their faces wash
Before they think of eating."
And, wishing to be thought well bred,
Puss heeded his entreating.

But when she raised her paw to wash,
Chance for escape affording,
The sly young mouse said his good-bye,
Without respect to wording.

A feline council met that day,
And passed in solemn meeting,
A law forbidding any cat
To wash till after eating.

—Bessie Bee.



ASLEEP AT THE SWITCH



The Vegetables' "Thank You" Day

By *Viola Collins Hogarty*.

There is going to be a party near here, but you never in the world can guess where! Well, it's no wonder! I shouldn't have known either, if I hadn't been listening and watching for weeks, to see if the vegetables had a day to say thank you, as we have. It's to be this week in Gracie's cellar. Who's going to give it? Just guess! Well, it's Mrs. Beet. She fairly glowed with pleasure when she told me, and this is how she came to think of a party at all.

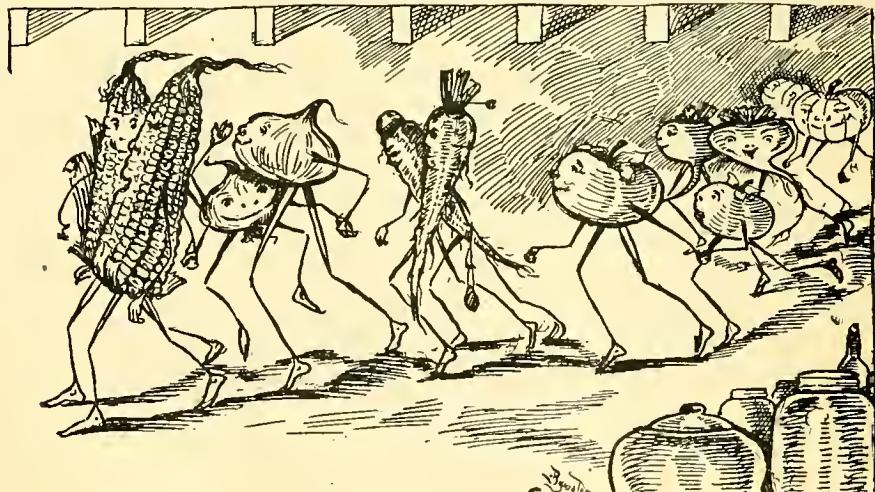
One night near the last of November, Gracie and George came hustling into the cellar from outdoors, to fix up the fire for the night. Oh, what a gust of cold wind they brought with them! The pop-corn ears swung back

and forth on the rafters, huddling up closer together. "It truly is winter," said slender Miss Carrot, standing on tip-toe to get a wee peep at the snow from the window. "My, isn't it good to be in here where it is warm?" But some wouldn't be glad for the cellar or anything else; they were so cross and so blue that dear Mrs. Beet told them all of this party she had planned days ago.

"It's such very poor taste to be blue, dears," she said. "I never am, and there's a deal to be happy about and to say 'thank you' for."

Michael Potato opened his eyes wide and wondered what he had to be grateful about.

Old Mother Corn was all ears. Now,



"They marched and they danced, and at last all sat down in a ring."

here's how good Mrs. Beet helped each one to think of something he had to be happy about. "Long months ago, we were just little children. Why, don't you remember, half of us were only wee babies in cradles (seed-cradles.) We were all so anxious to grow. There was Michael Potato so eager that he pushed out a little green flag of old Ireland through his dusty brown coat to let people know he was ready.

"Well, one day Mr. Davis and Gracie and George came and heard all our cries and took us out into the air for a sun bath. The air was so gentle, the warm sun so kind, and Dame Nature so patient! Don't you remember how, when we were stubborn and didn't grow up like good children, she would come and bend over us and cry as she coaxed 'till we couldn't resist? So we grew and we grew the whole summer long.

"When we were ready and anxious for this old cellar again, along came Gracie and George and some men and brought us all back. So I say, let us all dance—let's be glad!"

And the old Pumpkin who had slipped out Hallowe'en was all smiles. He knew what a party was like, and he knew, too, how thankful he was to get home and how scared he had been when they left him alone in the dark on the porch. He had sat there and watched one by one the bright little lanterns hung up in the sky and the little old man in the moon answered back his gay smile. He was trying to force himself to be brave. But how glad he was when the sun put the lanterns all out with his gay little band of bright sunbeams, and then Mrs. Davis looked out the door and saw him and brought him back home.

Such a time as they had at this party! It was "a fine old reunion" Grandpa Cabbage had said—and he was such a big bundle of leaves of wise sayings that no one had a mind to dispute him, not even one so wise

as the Sage. This Grandpa Cabbage was too old to move nimbly. "His head was too large," Jack Pepper had said; but Jack was too sharp to be kind. He wasn't as solid as Grandpa and nobody loved him as well.

The Onions played tag and rolled and jumped over each other 'till they tore off their sheer little aprons, and all ran about in their new satin dresses. One little onion was rough and made some one cry, but it was only in fun.

The family of Apples were the last to take part in the party. They laughed 'till their little round faces were red. But some were green because they were jealous, and others had a very poor color as if their digestion were bad. But the hostess, ever ready with plans, said if they'd slip out of their hoops she knew they would enjoy it a deal more—it would do them all good to frolic.

"Let's all march," someone said. So they all lined up as good soldiers. The Corn family led with their straight rows of buttons so fine. The Onions made very strong soldiers indeed. They marched and they danced, and at last all sat down in a ring. "Look at dear Pumpkin who's thought of a game, Look at dear Pumpkin and we'll do the same!"

"Well, I want to make a fine pumpkin pie to say 'thank you' to Gracie and George," said the Pumpkin. "Let us all be dumplings," said the Apples in chorus. "I want to say 'thank you' by flavoring some dressing," said old Mr. Sage, who knew all about cooking.

There wasn't a family not well represented, and to each offer made the pumpkin smiled and said, "Isn't that good? What a nice 'thank you,'"—till the old cellar rang with the plans and the "thank you's" and grandpa suggested they christen the day; so they all gave three cheers for the party and the happy, glad, new thank-you day, and dear Mrs. Beet the hostess, suggested this toast:

Here's to the sun and the rain,
Here's to the wind's winter sigh,
May Gracie and George, and all whom
we love
Be as thankful as you and I!

"Oh, George, did you hear all that music in the cellar last night?" said Gracie next morning. "I'm perfectly sure I heard the old Pumpkin go bumpety, bump on the floor." "Why nonsense!" said George, "you've been dreaming, that's all, but let's go and see." So they went. There was not one thing out of order. The ears of corn swung as before from the rafters; the pumpkin was still by the door, wearing his Hallowe'en smile.

"Well, I must have been dreaming," said Gracie and neither she or George saw, or would have known had they seen, what old Mr. Pumpkin was smiling about, or why all the Potatoes winked and blinked at each other.

"It is such a good joke," said dear Mrs. Beet laughing away 'till she grew red in the face, "Just wait 'till it's noon and the cook brings in all these good things that we are going to make as our 'thank you.' Then won't they be glad that we did have a party and know just as well as do they what it is to be grateful and to have a real 'thank you' day."

My Big Wild Turkey

As early as 1834, when I was ten years old, wild turkeys had become very scarce in the neighborhood of my home, not twenty miles from where now stands the city of Toronto.

At this time I had a flint-lock, single barrel shotgun of my own and could shoot pretty well for such a little chap, though I generally got only small game. But two days before my tenth birthday, an astounding piece of good luck fell to me.

My mother was to give me a little party on that occasion, and had invited

a whole swarm of young cousins, living eight miles away to come to dinner, stay all day and spend the night.

I could see lots of fun ahead; and in order to make the dinner as sumptuous an affair as possible, I determined to furnish the table with game of my own providing. So, early in the morning, two days before the party, I took my gun and started off to the big beechwoods, where any quantity of the previous autumn's nuts, were still lying on the leaf-covered ground.

In the course of an hour or two I had secured as many partridges, squirrels and quails as I could carry; also I had put the very last of my powder and shot in the gun, and this charge, according to the rules my father had taught me, must be reserved for any unforeseen need. I didn't have to reserve it long.

I had been sitting for some time on a fallen tree, putting my game in nice shape, when I heard, about a quarter of a mile away, the gobbling of a turkey. The sound sent a joyous thrill through my whole body, for I felt sure it had been made by a wild turkey. Our own gobbler had no such ringing voice as that; besides, I knew that he was safely shut up at home.

"Hurrah," I thought, "if I can get a real wild turkey for my birthday dinner, won't I be a hero!"

Hanging my strip of game on a sapling, I glided as silently as I could through the woods, the tell-tale gobbling becoming more and more audible.

By this time I came to a little gully and, after creeping along this for a hundred yards or so, I peeped over its edge, just at a spot where grew a clump of thick bushes. Then it was all I could do to keep in a jubilant yell; for in a small open place, not forty feet away, an enormous wild gobbler with toe-tripping wings and outspread tail, was trutting around as proudly as if he owned the whole world.

As the morning sun shone down on

his gorgeous plumage, of black, bronze, azure, purple and gold, he was a beauty. I thought how splendidly he would set off my birthday dinner, and shoving the gun-barrel softly through the bushes, I took aim at his vain-glorious head and pulled the trigger.

No report followed, for the worn flint had failed to send a spark into the priming pan. Though he could not see me the pride-puffed turkey heard the snap, and instantly drawing in his

This time the gun went off all right, and the mighty bird tumbled over—mine for sure—before the powder smoke had cleared away. Then I did yell, and no mistake! If, for the next five minutes, there had been any spectators to witness my antics they might have thought me a crazy young Indian.

On lifting the huge gobbler, I found him so heavy, that I had to leave my string of smaller game behind, for I found it all I could do to lug him home



"Not forty feet away was an enormous wild gobbler."

trailing wings, and lowering his fan-like tail, he smoothed down his feathers, jumped on an old log, and stood there straight and stiff, glancing about to find the cause of the alarm.

Trembling so that I could hardly open it, I drew my pocket knife, loosened the hammer-screw and turned a sharp corner of the flint to the front—all so quietly that the great gobbler never stirred. Then, hurriedly aiming, I once more touched the trigger.

alone; and no wonder, for when dressed ready to stuff, and roast for my party, he weighed twenty-six pounds—the largest turkey, wild or tame, that had ever been seen in that part of the country—so all the old hunters said.

With this great bird, beautifully browned, crowning one end of the table, it is needless to say that my birthday dinner was considered a grand success.

The Children's Budget Box



By Sarah Ross,
Age 14. 321 D. St., Salt Lake City.

An Autumn Evening

I sit alone on the veranda enjoying the evening freshness, and as I glance to the westward, I behold a scene of wondrous beauty. The sun is just sinking behind the majestic purple mountains and the sky is tinged with beautiful scarlet and purple hues.

The clouds,—great, rolling, fleecy white ones—are hanging low over the mountain tops like crowns of mighty monarchs, decked with crimson and gold. The moon, away to the eastward, is round and full like a great silvery ball placed out in the blue atmosphere. I hear a sound resembling a swarm of bees. Except for this there is an unbroken silence. I turn my attention to the continued buzz-z-ing and discover it to be a thresher. Some of the busy farmers have brought their golden grain to be threshed. The chaff is flying but the dusty men will soon stop work as it will be too dark to toil longer.

The harvests have all been gathered in and I see a few cattle grazing in the fields where there is still feed enough to last until the snow covers it up.

The leaves of the trees have heard the call of Jack Frost and are hastily changing their beautiful gowns of green for dresses of yellow, red, and

gold. They will soon be falling to the ground to be blown away by the wind.

Julia D. Clegg,
Age 15. Elmo, Utah,

The West Wind

How the wind doth blow!
And the autumn leaves fly!
We see the tree tops nod
When we hear the west wind cry.

And the autumn trees are bare.
How I like to be at home,
And know the rain is falling
On my warm and sheltered home!

The spider's web is in the rain,
But the spider does not care,
For he is warm and snug
In some space, I don't know where.

The little birds will leave us,
When winter comes at last.
The chrysalis rests in his basket.
The butterfly is sleeping fast.

Brigham Ellis Rees,
575 Mansfield Ave.,
Age 9. Salt Lake City, Utah.



By Nelda Rigby.
Age 12. Juniper, Oneida Co., Ida.

The Little Brook

Gliding along through meadows and fields

Under the trees the little brook steals.
Merrily down the hillside it flows,
Unto the river the little brook goes.

Afton Nelsen,
Redmond, Utah.

Age 12.



By Nora W. Barlow.

Age 14. Centerville, Utah.

COMPETITION NO. 41.

Book prizes will be offered for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

RULES

Competition will close November 1.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be on plain white paper, and must not be folded.

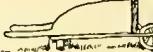
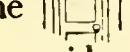
Address: The Children's Budget Box, JUVENILE INSTRUCTOR, 44 East South Temple Street, Salt Lake City, Utah.

Honorable Mention

Mabel Anderson, Rockland, Idaho.
Celia Anderson, West Point, Utah.
Clarence Allaier, Hyrum, Utah.
Celia Anderson, Hooper, Utah.
Eleda Bjorkman, Central, Idaho.
Grant L. Bayles, Grayson, Utah.
Lora Boler, Junction, Utah.
Luella Burgener, Myton, Utah.
Thelma Blaser, Kemmerer, Wyo.
Jenavee Clegg, Vineyard, Utah.
Myrtle Clegg, Ashton, Idaho.
Thomas Dille, American Falls, Idaho.
Hortense Davis, Rupert, Idaho.
Elvira Gibbs, Portage, Utah.
Alta Greathouse, Lyndyl, Utah.
Bessie Gardner, Mt. Carmel, Utah.
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Eleda Hopkins, Soda Springs, Idaho.
Geneva Heaton, Alton, Utah.
Ruth Harper, Rigby, Idaho.
Melba Hamblin, Ramah, New Mexico.
Dixie Hall, Enterprise, Utah.
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Francis M. Rich, Centerville, Utah.
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Ruth Lewis, Provo, Utah.
Vernon McGrath, Franklin, Ariz.
Angie Mann, Cowley, Wyo.
Eida Porter, Orderville, Utah.
Reba Rose, Geronimo, Ariz.
Grant Robinson, Kanab, Utah.
Maude Rust, Pipe Springs, Arizona.
Lucile Stonebreaker, Ely, Nevada.
Mildred Sargent, Kenilworth, Utah.
A. A. Selander, Salt Lake City, Utah.
Rachel Smith, Riverton, Utah.
Alice Steed, Cardston, Canada.
Ross Steed, Cardston, Canada.
Leona Staley, Smoot, Wyo.
Ardon Shepherd, Indianola, Utah.
Ireeta Turner, Blairstown, Alta, Canada.
Loretta Thorpe, Logan, Utah.
Minda Wilson, Hyrum, Utah.
Aurelea Wilson, Murray, Utah.
Hazel Williams, Sonora, Ariz.
Oswald Yates, Salt Lake City, Utah.

Dandy, the Calico Cat

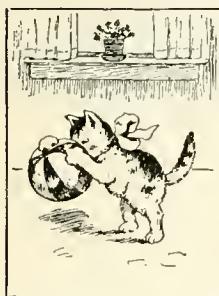
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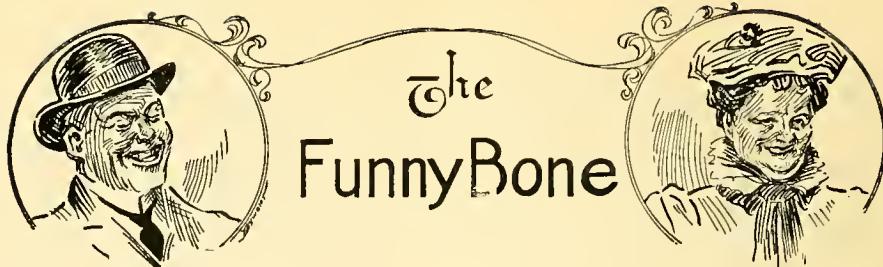
THE  seemed very, very still. The children had taken their  and gone to school. Daddy was down in the big city. Mother was out shopping with her  and . Cook was down in the kitchen making . Otto was raking up the leaves on the lawn and carrying them off in his , and Katy was up in the nursery, mending a  full of , while Baby played in her . Baby was very lonely without the other children, but Katy gave her a  and a  and a  and a  and a , and Baby said "Goo-goo!" for "thank you" and laughed. "Ting-a-ling!" went the  and Katy had to go down to the . She left  on the soft rug with a  behind her and all her toys. "I'll be back in a minute, pet," she said. But the minute passed and she did not come. The  ticked very loud. The  was very still. Baby's  had rolled away where she could not get it. She had just opened



her red mouth very wide to cry, when zip ! the  came flying across the room and  came flying after it with his  in the air.  laughed out loud instead of crying. She watched  play with the  and jump up to catch a  that buzzed in the window. "Goo-goo!" she said, and beat on the  with her little . Then Dandy jumped over the  and snuggled down beside Baby on the  and she put out her little  and stroked his fur. When the man who had kept  so long was gone, she came flying up to the nursery. "O my poor baby!" she cried. "How lonesome she must have been all this long time!" But there was her  fast asleep with a smile on her rosy ! "Why, who could have taken such good care of my baby!" wondered . Then she saw , and Dandy opened one sleepy eye and looked at her. "Was it you?"

whispered Katy. "Was there ever such a fine little nurse!" And who was it but the little Calico Cat!





The FunnyBone

Proving It

"Johnny, don't you know it's wrong for a little boy to fight?"

"Yes'm. But Willie doesn't know it, and I'm proving it to him."

Foresight

Mother: "If you fell in the water, why are your clothes dry?"

Tommy: "I took 'em off in case of accident."

Time to Move

Native: "Sahib, I saw a lot of tiger tracks about a mile north of here—big ones, too."

Hunter: "Good! Which way is south?"

The Humble Follower

Auntie (explaining the Biblical story) —"Lot was told to take his wife and daughters and flee. There's Lot; there is his wife; and there are his daughters, a little way behind."

The Small Nephew: "Yes, but where's the flea?"

Lots of Turns

Johnnie: "I ain't goin' to school any more. Just because I snickered a little the teacher turned me over to the principal and the principal turned me over to Pa!"

Mother: "Was that all?"

Johnnie: "No; Pa just turned me over his knee."

Some Job

"Can you tell me," said the Court, addressing Enrico Ufuzzi, under examination at Union Hill, New Jersey, as to his qualifications for citizenship, "the difference between the powers and prerogatives of the King of England and those of the President of the United States?"

"Yezzir," spoke up Ufuzzi, promptly. "King, he got steady job."

He Knew

Teacher: "Johnny, can you tell me what a hypocrite is?"

Johnny: "Yes, ma'am. It's a boy what comes to school with a smile on his face."

Justice Miscarried

Male Straphanger: "Madam, you are standing on my foot."

Female Ditto: "I beg your pardon. I thought it belonged to the man sitting down."

All for Nothing

"Now, my son," said the conscientious father, "tell me why I punished you."

"That's it," blubbered the boy, indignantly. "First you pounded the life out of me an' now you don't know what you done it for."

Where Bobbie Fell Down

"We dined out last night. Bobbie disgraced us as usual."

"How was that?"

"He got to the end of the dinner with three forks and two spoons still unused."

Too Rough

Two burly bricklayers were fighting furiously. At last one got the other down on the ground and began jumping on his chest.

"Here, Bill," gasped the man on the ground, "that ain't fair. This is nothing but a fight—it ain't football!"

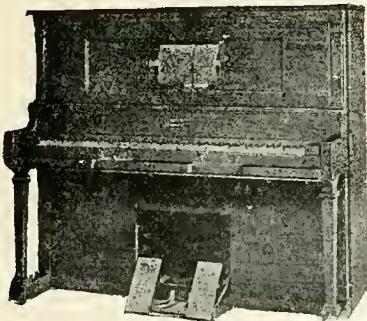
Nothing on Him

Two boys were having an argument concerning their respective strength.

"Why," said John, "I go to the well and pull up ninety gallons of water every morning."

"That's nothing," replied Bob; "I get a boat every morning and pull up the river."

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The piano quality of the Aeolian Player is also very superior. The tone is rich, smooth and big in volume. The action is quick and well-balanced—delightfully satisfactory to the person who plays by hand. The tone experts who have made the famous Weber and Steck Pianos such magnificent instruments, have given their best skill to the Aeolian Player-Piano also, and have helped to make it one of the greatest triumphs of the Aeolian Organization.

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(Political Advertisement)

WHY NEPHI L. MORRIS SHOULD BE THE NEXT GOVERNOR OF UTAH



BECAUSE as a Native Son of Utah he understands her people and their needs and therefore can best serve their interests.

BECAUSE he has the statesman's viewpoint and is a close student of the great social and economic problems of the day.

BECAUSE he is fearless, able, patriotic and honest beyond cavil.

BECAUSE he is one hundred per cent American, true to the great ideals loved and cherished by the founders of the Republic and the builders of this commonwealth.

BECAUSE he has the capacity to administer the duties of this high office with dignity and efficiency and to represent the people of Utah with honor and ability at home and abroad.

BECAUSE from conviction he has stood for years as the fearless champion of Prohibition and will see that so far as lies within his power the law passed by the Legislature shall be adequate and shall be enforced without prejudice or favor.

BECAUSE the best years of his life have been devoted to building up the manhood of this State and the greatest energies of his soul have been consecrated to this high purpose.

A vote for Nephi L. Morris means the endorsement of a career that commends itself to the worthy and ambitious young men of the State.



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If one of your children in the house has Diphtheria, give HALL'S CANKER REMEDY to those who are well and they will never take the disease.

This remedy has made so many wonderful cures in the past twenty-five years that we know it will continue to do the same in the future. This wonderful remedy is sold by all druggists or grocers.

Don't forget to ask your dealer for HALL'S CANKER AND DIPHThERIA REMEDY.

YOU WON'T MISS THE DOLLAR BUT YOU WOULD ALL MISS THE JUVENILE

New stories, new articles, new poems, new pictures, new music, new puzzles, a new colored cover every month—something new and more interesting in each number. The value of the JUVENILE cannot be measured by the price of subscription. Many homes would not be without it for many times its price.

It wields an influence for good over the young mind and gives the child a start in the right direction. It's the one magazine which parents may place in the hands of their children, knowing that everything it contains is wholesome and good.

Could you substitute a better environment for your children at one dollar a year?

The JUVENILE is the Sunday School worker's text book. However, not so much space will be given to

Sunday School lessons, this year. More space will be devoted to children's stories and new features which will increase the value and interest of the magazine.

The colored picture covers for next year will be: January, "Comrades;" February, "Horses and Dogs;" March, "You Mustn't Listen;" April, "Sweethearts;" May, "Daddy's Boy;" June, "Poppies;" July, "For National Defense;" August, "Going for the Big Ones;" September, "Bit of Old Scotland;" October, "Boy with Dog;" November, "Sisters;" December, "Christmas Money."

Don't "think about" this too long—procrastination is the thief of opportunity. Send in your subscription promptly, so as not to miss a single issue. Volume 52 commences with January, 1917.

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It's easy. You can do it. J. H. Brown, N. J. says: "14 calls, 14 sales. How's that?" (\$70 profit). R. C. McCartney, Mich., says: "Sold 5 tubs in 15 hours." (\$25 profit). "Sold 6 from noon to night," says J. A. Hembd, S. D. (\$30 profit).

Ned Bolles of Idaho, sold 8 first afternoon. (\$40 profit). H. M. Velzy, N. D., sold 10 in 3 days. (\$50 profit). W. A. Goeckler, S. D., sold 11 in 3 days.

(\$55 profit). A. R. Engle, Mont.,

got 11 orders in 2 1/2 days. (Ad-

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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

The Liquor Interests do not now and have not supported the Democratic Party in the State of Utah

In the past and in the present campaign the liquor interests have opposed the Democratic Party.

The Democratic Party has brought prohibition, and in addition to closing the saloons by August 1st, 1917, will propose a constitutional amendment forever prohibiting the manufacture and sale of liquor in Utah. The Republican Party has not gone that far.

The Democratic candidates for Congress and the Senate are PROHIBITIONISTS—NATION-WIDE.

The Democratic Party began the fight for Prohibition

The Democratic Party in Utah kept free from entangling alliances which would embarrass its fight for Prohibition.

The Democratic candidate for Governor is a man who is under no obligations to liquor interests.

The Liquor Element has always fought and is now fighting the Democratic Party in the State of Utah.

If Judge King had been Senator when the Webb bill, prohibiting the shipment of liquor into dry territory came up, HE WOULD HAVE SUPPORTED THAT MEASURE.

Simon Bamberger, the state builder, the friend and defender of Utah and her people's rights, when she needed a friend, will enforce the Prohibition law without fear or favor.

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To the person having the greatest number of islands on December 15, 1916.

Each can of Silverile Sanitary Soap has an island on the label.

Save the island and win the prize.

Enjoy the luxury of a really pure soap for all purposes.

Use Silverile Soaps for Sanitation, Efficiency and Economy.

Nature's Soaps for nature's needs.

For sale by all good stores.

None other just as good, even if it is more extensively advertised.

Silverile Products Co.
SALT LAKE

Canning Time

Utah's orchards will produce more than 200 carloads of fruit this year, in addition to the large shipments from nearby states.

Housewives realize that canned fruit is essential to proper diet. The fruit contains 90 per cent available energy and the sugar used contains 98 per cent.

That is why they are preparing to utilize Utah's fruit crop, knowing that substitutes are more expensive.

**Can Fruit
This Year**

CLEAN COOKING and CLEAN KITCHENS

Cooking becomes really pleasant and work in the kitchen is no longer disagreeable for the housewife who boasts a Cabinet Gas Range. The heat, soot, dirt and general balkiness of the old coal range are all banished.

Utah Gas & Coke Company

C. M. EYMAN, General Manager

Don't Forget Utah-Idaho

When ordering sugar, don't forget to specify Utah-Idaho Sugar. There are a number of reasons why you should always see that you get Utah-Idaho Sugar.

It is as sweet and pure as sugar can be made. It will "keep" your preserves and make your jellies perfect.

If you always order Utah-Idaho Sugar, your grocer will know you know sugar value. Order a sack today.

UTAH-IDAHO SUGAR
ABSOLUTELY PURE

UTAH-IDAHO SUGAR CO.

JOSEPH F. SMITH, PRESIDENT

THOS. R. CUTLER, VICE-PRESIDENT AND GEN'L MGR.

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PIERCE'S

PORK AND BEANS

With delicious tomato sauce, a dish that is equally suited for luncheon, dinner, supper, picnics and outings is prepared by

Expert Chefs

Large, white beans with the very best pork, the finest seasonings, the rich sauce made from Utah's choice tomatoes are properly prepared and cooked just right to make a dish that is always good, always pure, always ready.

Packed and backed by
Utah Canning Company

Ogden, Since 1888

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This Printing, Binding and Office Supply House is the largest of its kind in Utah or for that matter in Utah, Nevada, Wyoming, Idaho and Montana. It employs over 100 people. When in Salt Lake it will pay you to go through this establishment. You are always welcome. Entrance is at 62 West Second South. Their display of Office Furniture—both wood and steel—is the largest in the city.

Let us place this COLUMBIA GRAFONOLA in your home on 5 days' FREE TRIAL

We offer to send you this brand-new GRAFONOLA on absolutely FREE TRIAL. Simply take it from the express office when it arrives—place it right in your home and use it five days. If you aren't pleased and delighted with it—and if you don't want to keep it, return it to us by first freight. We leave the decision to you. If you are pleased send us a small payment and small monthly payments thereafter till paid in full.

No Money Down

We don't require any money with your order, or any C. O. D. payment. You pay us nothing till you decide to keep the instrument. You are under absolutely no obligation to keep it UNLESS YOU ARE SATISFIED. The only condition is that we ask you to take it promptly from the express office when it arrives, paying the net transportation charges. Of course, only those people who are willing to pay the easy terms if the instrument is satisfactory are supposed to have the FREE trial. Remember, if you're not wholly satisfied there's no obligation to keep the instrument. You and you alone are to be the judge.

Mention the JUVENILE INSTRUCTOR and ask for full particulars.

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